

THE GREAT KNOWN

To the Reader of "THE GREAT KNOWN":—

Will you do me a favor? The publication of a Magazine for the Great School, will depend on the readers of this volume. IF enough of them favor such a Magazine, it will be published—a continuation of "Life and Action". Please send me your VOTE, either FOR or AGAINST, and you will greatly oblige

Your Friend,

*J. E. RICHARDSON,
8186 Marmont Lane,
Hollywood, Calif.*

Your vote will cost you nothing.

Addressed
to
Lovers of Truth
and
Seekers for Knowledge

THE GREAT KNOWN

or

What Science Knows of the Spiritual World

Volume IV, of The
HARMONIC SERIES

By

J. E. RICHARDSON, (TK)

Who, as "TK", is the Author of

The Great Psychological Crime
and

The Great Work (Vols. II and III
of the Harmonic Series); also

The Spirit of The Work,
The Reality of Matter,
Life and Action (Six Volumes)
The Question Box,
Who Answers Prayer?
etc. etc. and

Editor of

Harmonics of Evolution (Vol. I.)
and other works.

As Official Representative of The Great School of Natural Science,
for the United States of America, the Author is commissioned to
prepare for publication the manuscripts of Volumes V and
VI, of the Harmonic Series, viz:
THE GREAT QUEST (Covering the Problem of Health), and
THE GREAT UNREST (Covering the Economic Problem.)

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THE GREAT KNOWN

THE UNDERTAKING

During the preparation of the manuscript of Volume III of the Harmonic Series the author made a tentative promise to the Students and Friends of the Work, which he has held steadily in mind during all the intervening years, even to the present time. That promise was, in effect, that he would follow "The Great Work," Vol. III of the Series, with another volume covering, in substance, "What Science Knows of the Spiritual World."

The manuscript of that promised volume has been growing into definite form, until it now seems possible to redeem that promise and give to the world Volume IV of the Harmonic Series, under the title "THE GREAT KNOWN," with the sub-title "What Science Knows of the Spiritual World."

The author knows that the Students and Friends of the School and Work have not forgotten his promise, nor released him from it; because each succeeding year has brought him an increased number of earnest inquiries which cluster around the central theme: "When will Volume IV of the Harmonic Series be published, and where can I get it?"

He wishes to thank these good friends, collectively and individually, for their continued interest and patience, but more especially for their unwavering Faith in the integrity of his promise. Insofar as lies within his power he desires to reward their interest, their patience and their Faith with a volume that will justify their anticipations and, at the same time, leave them with the conviction that the author's promise has been fully redeemed.

It will be observed that a very considerable part of this Volume IV is presented in the form of questions and answers. This is due to the fact that every one of these questions has been asked the author by Students and Friends of the Work, in the course of his educational work of instruction, indicating the definite lines of thought and inquiry along which scientific information is most desired.

The answers to these questions are intended to express, as simply and definitely as possible, the findings of the Great School, and not merely the conclusions of the Author. He claims no credit of originality for any of them, nor for the information they embody. His effort has been merely to pass on the information he has received, giving entire credit to the Great School itself, as the direct and authentic source from which the information emanates. If he is entitled to credit of any kind, or in any degree, it is in the accuracy of his work as an amanuensis of the Great School he represents.

At least one additional volume is now under consideration by the School, and will be given to the world as soon as the author is able to formulate the material into exact, definite and scientific statement. The title of Volume V, if it is ever published, will be

"THE GREAT QUEST," with a sub-title "**The Universal Search for Individual Health.**" This is intended to mean "HEALTH" in its broadest, deepest and most exalted sense—including physical, spiritual, intellectual and moral Health—which alone constitute PERFECT HEALTH.

It is hoped and believed that this volume if, or when, completed, will answer a multitude of questions concerning the fundamental cause of what Natural Science defines as "**Disease**" and "**Health,**" together with the scientific methods of eradicating the one, and establishing and maintaining, or preventing, the other.

THE AUTHOR.

CHAPTER I

DEFINITIONS

KNOWLEDGE: Facts of Nature identified, verified and acknowledged by Human Intelligence.

The first vital point to be noted in this definition is that **knowledge** has to do with the "**Facts of Nature.**"

The second is that it does not include **all** the Facts of Nature.

The third is that there is a limitation which is as fixed and definite as are the limitations of "Human Intelligence."

Only such of the Facts of Nature as Human Intelligence has been able to **identify**, as such, are covered by the definition.

Only such of these **identified** Facts of Nature as Human Intelligence has been able to **verify**, are to be included in the definition.

And finally, only such of the Facts of Nature as have been **identified**, as such, then **verified** as having been **correctly** identified, and finally **acknowledged** by Human Intelligence to exist as **identified** and **verified**, must be incorporated in the great body of human KNOWLEDGE.

From this analysis it will be observed that the sum of human knowledge is a fixed and definite thing **only** at any **given instant of time**.

In other words, it is an **ever-evolving and growing** body. For, while at any given instant of time its limits are definite, the **next** instant some new Fact of Nature may be identified, verified and acknowledged by Human Intelligence, and the sum of Human Knowledge thus increased by one new Fact.

To what extent the possibilities of Human Intelli-

gence may carry this evolution of its Knowledge, doth not yet appear. Who shall fix the evolutionary limits of Human Intelligence, or the growth of its Knowledge? Who shall dare to say: "Thus far shalt thou go, and **no farther**"? Who shall dare to say that the growth of Human Knowledge shall stop short of **ALL THE FACTS OF NATURE**?

Let him who can answer.

SCIENCE: Exact Knowledge of the Facts of Nature, classified and systematized.

When Human Intelligence has assembled its knowledge of any given department of Nature and then classified it and systematized it until all the identified, verified and acknowledged Facts of Nature have been set in their correct order, an exact "Science" has been born, or evolved.

For illustration: Human Intelligence has identified, verified and acknowledged a large number of the Facts of Nature concerning the planets, or so-called "heavenly bodies", their magnitudes, motions, distances, constitutions, relations and influences. It has assembled, classified and systematized all this knowledge under one head, and named it "**The Science of Astronomy.**"

In like manner it has evolved the "Science of Geometry," the "Science of Geology," the "Science of Chemistry," the "Science of Psychology," the "Science of Physiology," etc.

An important point, however, must be kept forever in mind, namely, that if Human Intelligence should be at fault in any phase of its endeavors, in either its identification, its verification, or its acknowledgment of any Fact of Nature, the immediate and inevitable

result is to destroy, or cripple, the scientific value of its findings.

And herein is where our modern so-called "Exact Science" so often fails to justify its designation, or name. Men of science have not always differentiated between their so-called "Facts" and their "Assumptions." Wherever this discrepancy has crept in, the scientist has fallen short in the vital element of "exactness." He has misled those who have trusted him and oftentimes has confused himself and become utterly lost in the fog of his own uncertainty.

Science is **exact**. It **must** be exact to be **Science**. In just so far as the scientist fails in this element of exactness, he becomes the **sciolist**, and his findings become **sciolism**, instead of **science**. It is the method of the Great School to eliminate every possible element of uncertainty, and thus reduce its work to the only absolute basis of exact science. If it should **fail** in this it would no longer be entitled to the confidence of those who rely upon its findings. But it invites to its work the rigid application of every possible test, and is ever ready to abide by the results.

TRUTH: The established relation which the Facts of Nature sustain to each other and to the Individual Intelligence, or Soul of Man.

In our search for **Knowledge** we are seeking to identify the **Facts of Nature** as they exist.

In our search for **Truth** we are seeking to know the established **relation** which these identified Facts of Nature sustain to **each other** and to **Individual Human Intelligence**.

This differentiation between Knowledge and Truth is important and should not be ignored nor lost sight

of by the student who seeks to become a demonstrator of the Law.

Knowledge has to do with **Facts**.

Truth has to do with the **Relation** these Facts sustain to **each other** and to **ourselves** as Individual Intelligences.

CHAPTER II

FACTS OF NATURE

"What Science Knows of the Spiritual World" is an expression which has been chosen as the sub-title of this volume. Following strictly the definitions in the preceding chapter, it is intended to indicate that men of science have accumulated a certain amount of exact and definite **Knowledge** concerning that which we designate "The Spiritual World."

This means that Human Intelligence has identified, verified and acknowledged certain "Facts of Nature" concerning the "Spiritual World."

Since all **knowledge** is based upon the "**Facts of Nature**," and our theme has to do with **Knowledge** of the **Spiritual World**, it is clear that the Spiritual World is a world which exists within the realm of "Nature." Hence, whatever Knowledge Science has accumulated concerning the Spiritual World, has to do with the "Facts of Nature" related to that Spiritual World.

This means that the Spiritual World is as much a part of **Nature** as the physical world which is so familiar to us all.

Hence the Spiritual World is not an UN-natural world. Neither is it a SUPER-natural world. It is strictly and literally a "**Natural**" world, and all the "Facts" concerning it are "**Facts of Nature**."

Let it be remembered, therefore, that Science is not presuming when it extends its scientific inquiries into the realm of Nature called "Spiritual." Neither is it transcending the scope of its legitimate activities and endeavors when it seeks to identify and

verify the Facts of Nature in this broader field of scientific inquiry.

It is but extending the lines of its scientific inquiry one single step beyond the limits of that department of Nature called Physical.

Natural Science, which seeks knowledge of **all** the departments of Nature, is the friendly ally of both physical science on the one hand and spiritual science on the other. It desires to co-operate with both these schools and bring them into a friendly attitude of tolerance and mutual endeavor in the greater interests of humanity. It realizes that each of these two schools of science has set for itself certain arbitrary limitations which mark the boundaries of its legitimate field of inquiry. These boundaries, in each instance, are so definite and distinct that whatever oversteps them is immediately ruled out as unscientific and, hence, unworthy of consideration. This attitude leaves virtually no room for voluntary mutual approach by and between them. It leaves little or no hope of bridging the chasm which divides the two schools at the present time.

Physical Science is seeking knowledge of the facts of **physical** Nature. It knows nothing of any other facts of Nature. It does not care to know, because it assumes that all the facts of Nature are **physical** facts. All its methods are adapted to purely physical substance, activities, processes, relations and results. The instruments at its command are physical instruments. They register, or determine, only physical activities and results.

Spiritual Science is seeking knowledge of the facts of **spiritual** Nature. While it recognizes the existence of a physical world, also a science which con-

cerns itself with the facts of Nature in that physical world, it assumes that the physical world is so remote from the spiritual that the facts of Nature in the one are in no wise related to those in the other. It recognizes that the instruments and methods of physical science do not answer the requirements of spiritual demonstration. Hence, it finds no possible basis of cooperative endeavor between the two schools.

Natural Science is seeking knowledge of the facts of Nature in all the departments and phases of Nature, physical, spiritual and psychical. It recognizes the existence of a physical world whose substance, forces, activities and processes constitute a natural and legitimate basis for the development of exact **physical** science. It recognizes also the existence of a finer world of spiritual material which constitutes the natural and legitimate basis for the development of an exact **spiritual** science. But it has demonstrated another great Fact of Nature which is so related to these two worlds of Nature as to constitute a natural bridge between them. It has discovered that the physical world and the spiritual world are not so remote from each other as to be scientifically unrelated. It has discovered that, in point of their degree of refinement and activity, there is a harmonic relation between the world of physical material and the world of spiritual material which makes them interdependent and coexistent. It has discovered that the instruments and methods employed in the world of physical material, to determine exact scientific results, are not sufficiently refined to serve the same **purpose** in the world of spiritual material.

For many years the Great School of Natural Sci-

ence has devoted itself to the development of a definite method of instruction and education which would enable the physical scientist to prove for himself scientifically the existence of a world of spiritual material so refined that it will not react to the methods of physical science nor respond to the instruments at its command. With this one fact demonstrated to the conscientious physical scientist, it should not be difficult to lead him across the bridge, from the physical side, and inspire him with the purpose thus to invite his fellow physicists to join him in the scientific work of determining the established relations between the two words of matter—the physical and the spiritual. This is the goal of our present endeavors.

CHAPTER III

SCIENTIFIC METHODS

Physical Science makes its appeal to individual human consciousness through the channels of the **five physical senses**. Its methods, therefore, are strictly and exclusively **physical**. It deals only with physical matter, physical forces, physical activities and physical processes. The instruments it employs in the accumulation of its scientific data are physical instruments. The knowledge it acquires is limited to the facts of **physical Nature**. Its researches are limited to the plane of the **Physical World**. Its findings are acknowledged as having authority and value only in the realm of **Physical Nature**. It refuses to admit, as of scientific value, any evidence other than that which it can measure and determine by the **physical** instruments at its command. Hence, it fully justifies its name as the "School of Physical Science."

Spiritual Science makes its appeal to individual human consciousness through the channels of the **five spiritual senses**. While it admits the existence of a physical world, it concerns itself, scientifically, with the facts of Nature in the realm of **spiritual** things. Its methods, therefore, are strictly and exclusively **spiritual**. The knowledge it acquires has to do with the facts of **Spiritual Nature**. Its findings have no value or authority with the school of physical science. Its researches are limited to the plane of spiritual Nature. It deals only with spiritual matter, spiritual forces, spiritual activities and spiritual proc-

esses. Hence, it justifies its name as a "School of Spiritual Science."

Natural Science makes its appeal to individual human consciousness through all the channels of sense, both physical and spiritual. Its methods, therefore, include those of physical science insofar as they have to do with the facts of physical nature, and they likewise include those of spiritual science insofar as they have to do with the facts of spiritual nature. It recognizes the existence of physical matter, physical forces, physical activities and physical processes. It admits also the necessity for physical instruments in the department of physical science. It recognizes also the existence of spiritual matter, spiritual forces, spiritual activities and spiritual processes.

It has demonstrated that man, upon the physical plane, has a physical body with five physical channels of sense and a spiritual body with five spiritual channels of sense; that through its five physical sense channels the individual consciousness is aware of the existence of the world of physical nature, and through its five spiritual sense channels it may become aware of the existence of the world of spiritual nature.

It has demonstrated that the physically embodied consciousness which receives impressions through the five physical senses—and thereby becomes aware of the existence of the physical world of nature—is the same consciousness which receives impressions through the five spiritual senses and thereby becomes aware of the existence of the spiritual world of nature.

It has proven that the normally developed human

being, or Soul, has the power—by the exercise of its Will—to open or close any or all of its sense channels, both physical and spiritual. By the exercise of its Will Power it can open the channels of physical sense, and by the exercise of that same power it can close them again. By the exercise of the same Will Power it can open the channels of spiritual sense, and by the exercise of the same power it can close them again. By the exercise of that same Will Power it can open the physical and the spiritual channels of sense simultaneously, and thus sense both worlds—physical and spiritual—at the same time.

It has learned that every normal human infant is born into this physical life with all its channels of sense, both physical and spiritual, awake and active. It has also proven that, under normal conditions, the individual may even grow to manhood, or womanhood, or even to old age, without losing the Power of Will to control all its sense channels, both physical and spiritual. At the same time, it has learned that a very large percentage of human individuals lose conscious and voluntary control of their spiritual senses and powers during childhood; that some of them regain such control of them in later life, and that many never regain them during physical life.

Those who grow to maturity without losing their spiritual senses and powers, as well as those who lose them during childhood and later regain them, are called "**Psychics.**"

The methods of the Great School of Natural Science adapt themselves to the normal development of the individual human being in such manner as to enable him to retain full and complete control of all of his sense channels, both physical and spiritual,

throughout his entire physical life, however long he may live. And, if he has lost control of his spiritual senses during childhood—as many do—it enables him to regain them without harm of any kind to himself or to others. To that end it is of the most vital importance that every individual human should have a clear and definite knowledge of what constitutes a “Psychic,” and of the various classes of psychics that may be developed, as well as of the various methods of their development.

A part of the Work of the Great School, at this time, is to give to the world the benefits of such scientific knowledge as it has accumulated bearing upon these subjects, and open the way for the cooperation of physical science and spiritual science in the work of liberating humanity from the bondage of Ignorance, Superstition and Fear.

CHAPTER IV

CLASSIFICATION OF PSYCHICS

In conformity with the methods of their development, there are three classes of psychics, namely:

1. **The Natural Psychic.** This is the individual who grows from infancy to maturity without losing voluntary control of his spiritual channels of sense. He grows to manhood in full possession of all his spiritual faculties, capacities, senses and powers. He is called a "Natural" psychic because his psychic development is as perfectly natural as his physical. Such an individual is able, at all times, to open or close his spiritual eyes voluntarily and with the same facility and ease that he is able to open or close his physical. In like manner he is able to exercise all his other spiritual sense channels with the same facility and "naturalness" that he is able to exercise his physical senses. In other words, he is a "natural" development from his infancy, and his spiritual development is just as normal and wholesome as his physical. There is no break in his development, from infancy to old age.

2. **The Independent Psychic.** The Independent Psychic is the same as the Natural Psychic, with the single exception that during childhood—usually before the age of puberty—he loses the consciousness of his spiritual senses and powers. In the very large majority of instances this loss is so complete that he has absolutely no conscious touch with his spiritual environment. Then, at some later period, through a definite course of instruction and training, he regains control of his spiritual senses and powers, by a con-

structive method which enables him to use them as voluntarily, as perfectly and as "independently" as if he had never lost them. In other words, he has become spiritually "independent" again. After he thus has regained control of his spiritual senses and powers he is in every respect the same as the "natural" psychic; but he is called an "independent" psychic merely to indicate that he actually lost his spiritual senses and powers and afterward regained them again, thus becoming spiritually "independent" again. Once having thus regained control of his spiritual senses and powers, his psychic state and condition are in every way constructive, wholesome and desirable, because they are absolutely under his own "independent" and voluntary control. Hence, he is called an "independent" psychic.

3. **The Subjective Psychic.** Finally, we have the "subjective" psychic. Herein is a most vital distinction which must not be overlooked or disregarded—if the individual has any regard for his own spiritual welfare.

The "subjective" psychic, with few exceptions, loses his spiritual senses and powers during his infancy or childhood, just as does the independent psychic. Then, later on, he becomes a subject of hypnotism or spiritual mediumship. To those who are not aware of the methods employed, or the process invoked, it might appear that the subjective psychic has regained voluntary control of his spiritual senses and powers. This, however, is not true. On the other hand, he has simply learned how to **surrender** himself to the domination and control of other intelligences than himself. These other intelligences may be physically embodied individuals, in

which case they are called "hypnotists." Then again, they may be spiritually embodied individuals—those who have passed out of this physical life and are inhabiting the first spiritual plane, or it may be even the magnetic field which lies between the purely physical plane and the first spiritual plane, magnetically partaking of the conditions of both these planes. In this event they are called "spiritual controls" and the psychic himself is called a "medium."

With the foregoing facts in mind, it is not difficult to understand that, in the case of the subjective psychic he does **not**, in truth, regain voluntary control of his own spiritual senses and powers. He simply **surrenders** his own voluntary control of them to the Will of another individual—who may be either in the physical body, or out of it, as the case may be.

It is true that this method and process do bring him back into touch with his spiritual environment. But he may, or may not, be **conscious** of that fact. Here is something the unschooled student or reader may need to know, lest he be tempted to enter upon a line of so-called "development" that will result in divesting him of the control of his own Will, voluntary powers and sensory organism, and in the **surrender** of them to others who are never in position to control them or use them either constructively or wisely.

There are all shades and degrees of "control"—from hypnotic suggestion to complete trance control. In the case of complete trance the subject, or medium, is entirely unconscious of his environment, both physically and spiritually. He has no knowledge of what is occurring in his environment. He is a non-entity—insofar as his Will, voluntary powers and

sensory organism are concerned. He is merely an automatic instrument, absolutely dominated and controlled by the Will of another individual than himself.

But suppose his state of control has not yet reached the degree of complete trance—what then? In that event he may be, and often is, consciously aware of his spiritual, or physical, environment—to some extent, though never entirely. And to the degree that he is not under control he is able to sense his environment—just as does the individual who is partially under the influence of a narcotic drug or an anæsthetic—but all the while he realizes that he is being used as an automatic instrument under the domination and control of another Will than his own. He becomes conscious of this fact only through long continued experience. Even then, when under complete trance control he is entirely unconscious.

In other words, to summarize the condition as briefly and as definitely as possible, the subjective psychic—in just so far as his subjectivity exists—is an automatic instrument under the control of another Will than his own. To that extent he has surrendered his own Self-Control and has given it to another to exercise as that other chooses.

This entire subject is fully developed in Volume II of the Harmonic Series, entitled **“The Great Psychological Crime.”** If the reader is not already fully informed as to the destructive nature of so-called “subjective psychic development”, he should read and study that volume from beginning to end, until he is able to differentiate clearly and definitely all phases of subjectivity, and distinguish between the constructive and the destructive methods of psychic

development—and know that he is master of himself at all times and under all conditions.

Nature, or the Great Universal Intelligence, gives to every normal individual who comes into this physical life, a physical body and certain faculties, capacities and powers of Soul with which to control and operate that physical body. She charges him with the Personal Responsibility to make only a constructive use of them. This responsibility is something he cannot delegate to any other individual, however willing that other individual may be to relieve him of that responsibility, or however much he, himself, may desire to shift the burden from his own shoulders. Any method or process which would defeat Nature's plan is a violation of the natural Law of individual life and being. Hence, it follows, with the logic of Truth, that subjective psychic development—which involves the surrender of the individual Will and voluntary powers of the subject to another individual intelligence—is not only a violation of natural law, but aligns the individual with the Destructive Principle of Nature in Individual Life.

The foregoing alone should make clear how vitally important it is for each individual psychic to **know**, with absolute certainty, what **kind** of psychic he is. For, only by knowing the difference between the constructive and the destructive methods and processes is it possible for him to align himself with Nature and avoid the method that will lead him into surrendering his own Self-Control and becoming a “**subjective**” psychic.

Just this one item of knowledge, if it could be given to the world in such manner and form as to command attention and establish confidence in its truth, would

save many an innocent but ignorant psychic from years of agony and at the same time would open the way for him to approach the subject of psychic unfoldment from the constructive angle that would enable him to avoid the insane asylum and, at the same time, become a fully developed "independent" psychic, with the ability to enjoy its advantages, its blessings and its many benefits, entirely free from any destructive or harmful results.

Long before the author came to know of the Great School and its Great Work, he was an earnest and, he believes, an honest seeker after Truth concerning the great problem of Individual Life and Destiny. He wanted to **know**, and he thought he was ready and willing to "pay the price" of definite knowledge, whatever that price might be. He met with a "developing circle" of honest, intelligent and conscientious associates, and they all **tried** to develop "mediumship" and thus become "subjective psychics." Some of them succeeded—to their later profound sorrow and regret. But, for some reason the writer could not then understand, he found it impossible to make the "surrender." He tried—or thought he did—but there was always something in the background of his consciousness—a sort of protest against the idea of surrendering his very Soul into the control of another intelligence. He did not realize then that this feeling of protest, almost dread, was the expression of his soul's intuitive recognition of the Law of Constructive Spiritual Unfoldment. He attributed it, at the time, to lack of "spirituality" on his part. Later, however, after he had been permitted to witness many phases of the subjective state and development, he was profoundly grateful that he had been

able, even dimly and imperfectly, to sense Nature's warning admonition against subjectivity.

After coming in touch with the Great School of Natural Science these things, as well as many others, were found to be in perfect alignment with the findings of Natural Science, and he then entered upon the study with renewed energy and determination. In due course of time, and in compliance with a definite course of scientific training, he became what our modern scientists call an "**independent psychic.**"

This means that, like all normal human infants, he was born into this physical life with his spiritual senses as consciously awake and as actively alert as were his physical senses and consciousness. This means that this "double consciousness"—as it is sometimes called—was lost to him during his early childhood and remained so until he arrived at the age of thirty years, at which time he regained it through a definite course of scientific study, training and unfoldment, under the personal guidance and direction of a Master of Natural Science. It likewise means that, during all the years since then, the spiritual life and environment have been, to him, as clear, distinct, definite and certain as are those of the physical. It means that thenceforward to the present time his spiritual senses and powers have been and are, at all times, as absolutely under his own individual control as are his physical. And finally, it means that he has been able, through the application of his definite knowledge, to avoid the dangers, the suffering and the destructive results of the **Wrong Way**. For all of which he is profoundly grateful.

Assuming that the foregoing statements are true and that the intelligent reader accepts them at their

face value he might, without the least impropriety, ask:

"Why, then, have you, throughout the greater part of an average lifetime, deliberately concealed from the world, in general, the fact of your psychic development and experience? But more especially, why have you concealed the truth from those distinguished and honored students who have been recognized by the world as leading scientists, investigators and psychical researchers?"

Had the reader been with the writer in his associations with these same "leading scientists and investigators," and in position to observe their so-called "researches," it is safe to say that he would know the answer to his questions and would approve the motive which impelled the writer to decline the honor of submitting himself to a procedure so wanting in the elements of scientific exactness.

When men who call themselves "scientists" become so super-scientific as to insist upon determining all scientific problems, whether physical, spiritual or psychical, by purely **physical** means, **physical** instruments and **physical** tests, by that simple fact alone they prove themselves so hopelessly UN-scientific as to be utterly incapable of determining either the scientific nature or value of purely psychic phenomena or psychic evidence.

By such so-called "scientists" as these virtually the entire volume of the writer's personal experiences would have been ruled out as "unscientific," solely because they could not be weighed, measured and determined by physical scales, physical methods, physical instruments and physical values. Until such men of science are both willing and able to lay aside

their crude, imperfect physical instruments—whenever scientific occasion may require—and invoke the aid of instruments and methods which belong to the realm wherein they seek to make scientific demonstration—it is but a cruel and fatuous waste of both time and energy to lay before them, for their scientific consideration, even the most conclusive evidence of a purely spiritual or psychic nature.

In this connection there comes to mind an incident which will illustrate some of the difficulties which every natural, or independent psychic must be prepared to face whenever he undertakes to make a gift of his spiritual and psychical knowledge to the world through the channels of physical science.

It has been and is the great privilege and good fortune of the writer to hold the friendship and confidence of one of the ablest, most learned and brilliant men of science in America. He was the intimate personal friend of two ex-presidents of the United States—likewise of the then president, as well as of senators, representatives and the highest types of public men in virtually all the walks of life. We had known each other personally and intimately for more than forty years, and there is every reason to believe that the friendship, the fellowship and the association mean quite as much to him as to the writer.

He has been a profound student of everything that has come within the range of his brilliant and versatile intellect. He is a charming public speaker, a natural orator and a man who is in constant demand, both as an educator, a scientist and a public benefactor.

Although a noted physical scientist, he is also a member of the Episcopalian Church, a man whose

personal life is clean and consistent, but whose church affiliations are more or less perfunctory and insouciant. In truth, he did not hesitate to declare himself a religious agnostic. His membership in the church is largely because of his desire to gratify his charming wife. This he has openly stated without apology. In some respects one might readily believe that it also gratifies his intellectual vanity, for he is a most charming egotist, and is a great admirer of the Bishop of his church, with whom he enjoys many profound and learned discussions of theological doctrines and teachings. Whatever may be his real views, in these controversies he always assumes to disagree with the learned and wise old Bishop. As a result, the writer has enjoyed some of the rarest intellectual treats of his entire life in their mutual company.

Notwithstanding the years of loyal and intimate friendship between us, the writer has maintained absolute silence and secrecy concerning the matter of his psychic development and experiences. On many occasions, however, he has deftly directed their conversation to the consideration of psychology and psychic phenomena. In company with the great scientists of Europe, this friend has been a close student of the work of the Society for Psychical Research, in both Europe and America, and he is profoundly interested in "The Great Problem."

But there seems always an undercurrent of natural prejudice in his attitude concerning everything in the nature of definite proof of a life after physical death. So long as the problem is confined strictly to the realm of speculation his interest is deep and abiding, as well as searching and sincere. But whosoever

assumes to **know** anything about it thereby immediately challenges and invites all the controversial impulses and abilities of his brilliant and versatile intelligence.

During one of his memorable visits the conversation was carried along to a point where it was possible to ask him the direct question:

"Do you, really and truly, believe in the continuity of individual life—a life that does not cease at physical death, but goes on indefinitely?"

He sat, quietly thinking, for some time without replying to the question. It seemed as if he were mentally traversing the entire problem before committing himself to an exact and definite answer. His expression and attitude conveyed the impression that this was, perhaps, the first time in his life the question had ever been put to him directly and a definite answer demanded of him. This fact was also suggested by the length of time he consumed in the consideration of his answer. Then, with an expression of countenance and a tone of voice plainly indicating an emotion of profound regret, he replied:

"I—don't—know."

Then followed the further question:

"Do you **want** to know?"

Then, for the first time, he betrayed how deeply, how profoundly and how vitally he was interested in the great problem. He looked straight into the eyes of his friend and there was a light in his own which told, far more truly than any words could have done, the depth of his feeling, as he replied:

"My friend, that is the only thing worth living for. I would give all this life holds for me, just to **know** that physical death **does not** end all."

This was said in a tone and manner of the most pathetic longing and soul hunger. For the moment there came to the writer the strong hope that it might yet be his privilege to lead this great, fine soul across the Bridge of Doubt to the Shore of Certainty. In a tone of casual inquiry, the question was asked:

“What sort of **evidence** would you accept as **proof positive** on the subject?”

After some thought, he replied:

“I hardly know. I have made a detailed and critical study of all the testimony and information the Society for Psychical Research has accumulated, but it does not answer the demands of my own critical and skeptical intelligence. True, they record many psychic experiences, or alleged experiences, that are very wonderful and seem to be thoroughly authenticated. Indeed, they **seem** to leave but one answer to the great question. And yet, **they do not satisfy me**. Moreover, I have sat with most of the leading mediums of the world, during the last twenty years, and I have witnessed many things I could not explain upon any other assumption than that life is continuous, and that our relatives and friends do live on after physical death and are able, under certain conditions, to come back to us and communicate with us through the instrumentality of these ‘mediums.’ But even **that does not satisfy.**”

After pondering his words for some time, trying to analyze his attitude of soul, he was asked:

“Suppose a very dear and loyal friend whom you have always found to be absolutely honest, whom you trust implicitly, as to both his integrity, his sincerity and his intelligence, were to tell you, in all sincerity, that he is able to see into the spiritual world and

there see the relatives and friends of this life who have passed through physical death and are still alive and as active as ever they were in this life, would that satisfy?"

Without seeming to sense the fact that the question in any way referred to his companion, he replied promptly and without the least hesitation:

"No, it would not satisfy **me**. There would still remain the doubt as to **his sanity**. I have about come to believe that there is such a thing as auto-hypnosis, and that it is possible, even for an individual of acknowledged intelligence, to hypnotize himself into an honest belief in whatever he **wishes** to believe. I have witnessed a good many experiments which would appear to bear out this conclusion. Then how can I **know** that such an individual as you suggest is not self-hypnotized into a mistaken but comforting belief?"

"But suppose you could be instructed—by one who understands the principles and the methods of procedure—so that you, solely and entirely by your own individual efforts, could open your spiritual eyes at Will and see for yourself beyond the limitations of this physical universe into the spiritual realms and there could see your own so-called 'dead' relatives and friends, once more alive and active. Suppose you could talk with them, could ask them questions as to their own experiences, and could hear them answer, giving you clear, intelligent and consistent accounts of their various experiences beyond physical death, would **that** satisfy?"

Imagine the feeling of helpless disappointment, when he replied:

"No, there would still remain the question of my

own sanity, and also the doubt as to whether I might not be under the spell of auto-hypnotism."

After more than forty years of this delightful association and friendship, and the unremitting effort to help him over the barrier of Doubt, he still remains the same unsatisfied agnostic as of old. And, in his present attitude of soul, it would seem that nothing can reach him. The humiliating phase of all this is in the fact that any further effort to open the door, through an account of almost half-a-century of personal, psychic experiences, instead of furnishing him the proof he so earnestly desired as to the continuity of individual life beyond the event of physical death, would be accepted by him only as a proof of his **friend's insanity**. That is a consummation which his friend is not yet willing to invite or incur, without some reasonable prospect or hope of good results to follow.

While this is what might justly be termed an extreme case, nevertheless, it will suggest to the intelligent reader some of the real barriers and difficulties which confront each and every natural or independent psychic who seeks to pass on to others—even to his dearest and closest friends—the knowledge of spiritual truths obtained through years of psychic experiences.

When an honest man, of rare intelligence and learning, is ready frankly and unqualifiedly to admit that he cannot trust even his own personal experiences, nor rely upon the intelligent combination of all his senses, physical and spiritual, as well as upon those of his oldest and most loyal friends—it would seem quite clear that anything less than the personal

experience would have little or no value—in his scales of “evidence.”

In the face of such experiences, no man should be hastily or harshly judged for declining to submit his psychic experiences to a School of Science which insists upon weighing them and measuring them by exclusively physical instruments which are utterly inadequate to determine the scientific results of purely spiritual and psychical causes. Indeed, his position should appeal to the intelligent and fair-minded judgment of every sincere and loyal student of psychology who does himself the honor of giving the matter his unbiased and thoughtful consideration.

What, then, is the solution of the problem?

CHAPTER V

THE PRESENT PROBLEM

Physical science, in the methods it employs in the field of psychical research, is endeavoring to make an exact physical demonstration of a strictly spiritual problem. Possibly the leading physical scientists who have engaged in this work may never have had the problem presented to them from exactly this angle. Hence, it may never have occurred to them that their "scientific" method of procedure is literally based upon a scientific impossibility and absurdity. Such, however, is the case.

Granting, for the time being, that the foregoing is a correct statement of the situation, is there any rational method whereby these leading physical scientists may be enabled to recognize the scientific absurdity of their position, and the scientific impossibility of the thing they are seeking to accomplish? If so, what are the logical steps by which to lead them to a realization of the fallacy at the very foundation of their scientific endeavors?

This is the first and greatest problem that confronts the Great School of Natural Science. For, if it can be solved, even to the point of enabling physical science to realize and acknowledge the fallacy in its method of procedure, there is then a real basis for hope that the scientific absurdity may be removed and a correct method substituted that will stand the tests of exact science and result in a scientific solu-

tion of the "Great Problem"—"If a man die, shall he live again?"

There is a vital and fundamental reason why the Great School seeks to enlist the cooperation of physical science in its efforts to deliver its message of good will to mankind. What is that reason?

This is eminently the age of physical science, with America the vital center of that impulse. Physical science has accomplished so many seemingly impossible things that within the last thirty years it has transformed society and established conditions which far transcend the wildest dreams of fifty years ago. The whole world now realizes the fact that it has only just entered upon its voluntary mission of scientific education and demonstration. Scarcely a week or a day now passes without the public announcement of some startling and wonderful discovery in the world of physical science. It may be the discovery of one of the great physical scientists with whom the world is already familiar through his previous record of scientific discoveries. On the other hand, it may be some obscure and unheard-of student of physical science, working alone in the silence of his own obscurity. It makes virtually no difference. The simple fact that it is the voice of physical science that has spoken is enough, and more than enough, to command the respectful interest and consideration of the great UNscientific public. Once the physical scientist, even though he be the least conspicuous among his fellows, raises his hand and says: "Listen, my friends. I have discovered something new, in the world of science, which will add to the world's store of exact knowledge"—instantly his audience turns to him with confidence and respect and cries: "Tell us!"

But who is it that constitutes his audience? Virtually the entire world of humanity. They give him instant and unbiased, even credulous, attention and consideration, because they are able to look about and, on every hand, see the absolute evidence of his scientific genius, in the thousands upon thousands of scientific devices which mark the pathway of physical science through the mystic maze of Nature's mysteries.

This is not true of any other school of science. Why? Because the results of its scientific labors do not manifest themselves to the world's objective consciousness and physical senses. The Great School of Natural Science, in the world of spiritual and psychical nature, has made many scientific discoveries, any one of which transcends, in wonder and importance, all the results of physical science combined. Why, then, does the world still remain in ignorance of its achievements? Because its discoveries have to do with the planes of spiritual nature which lie out beyond the limitations of physical science and cannot be demonstrated to humanity through the channels of their physical senses alone.

Let such an individual raise his hand to command the attention of the public, and say: "Listen, my friends. The School of Natural Science has made a great discovery in the field of spiritual science, which the world needs to know. Let me tell you of it."

Though he were the wisest of the Great Masters of Natural Science, his great audience would turn from him with a cruel shrug of disbelief and contempt—and leave him to deliver his message to the empty air. **They will not even hear him.**

This is one of the reasons why the Great School

has sought so earnestly, and is still seeking, to enlist the sympathetic cooperation of the school of physical science. This modern school of science already commands the willing and unbiased attention of the entire world of humanity. When it speaks the world respectfully and intently listens. It has no doubts. Its faith is absolute. It listens, it heeds and it receives whatever message comes to it through the channels of physical science. This is because we of today are living in the very midst of the age of physical science.

Let us suppose, then, that a group of leading physical scientists—who command the unqualified confidence and respect of the entire great audience of humanity—should lift up their hands for attention and should say: “Listen, friends. We have come to tell you of a great scientific discovery we have made. Indeed, it transcends in importance anything and everything we have heretofore accomplished for humanity. More than this, it answers scientifically the one vital and supreme demand of every human Soul, and definitely solves the one great problem that had existed from the infancy of humanity to the present time. Will you hear us?”

Can you not hear the responsive assent that goes up all over the world? Yes, **the world would listen.** It would, at least, hear the message through. What it would do with it, or about it, thereafter, is another matter entirely. But the one great triumph has been accomplished. The message has been delivered and the **great audience** has heard it. This is the first achievement which the Great School is now working for. When that has been accomplished it will be prepared to direct and inspire the next regular step.

What that is to be need not trouble us at this time. It will come, however, as surely as the sun will rise tomorrow; and humanity will go forward, under the guidance of science, even to the end of the trail. So mote it be!

Those who are most deeply and vitally interested in this work of scientific demonstration, for the benefit of humanity, are daily reading the "signs of the times," the better to anticipate and inspire humanity to further efforts in the line of human evolution.

For more than forty years the writer has been intimately associated with this evolutionary movement and has watched its every development. In this swiftly moving world of modern progress forty years are a long while. The silent and patient watchers, during that time, have noted many wonderful changes in the mental attitude of scientific men throughout the civilized world. More especially is this true as to their attitude concerning spiritual things. This marked change began to manifest itself with certainty about the beginning of the present century. It has been, however, intensely accentuated by the psychic influences of the great world war. The result is that today the reading, thinking, inquiring minds in virtually every walk of life are vitally interested in the writings of a number of subjective psychics who are being used by our "dead" soldier boys for the purpose of getting across, from the spirit side of life, messages of assurance and love to mothers, fathers, wives, sisters, brothers, sweethearts and friends, on the physical plane, assuring them that their "soldier boys" still live, that they have proven the continuity of life beyond the incident we call "physical death", and that they have

merely changed their temporary address from the battle-front in France to the peaceful front of a life just across the "Great Divide", in the spirit world of Life and Action.

Within the brief period since the close of the great war a score or two of books have made their appearance in Europe, Canada and our own country, purporting to be the direct and specific results of established scientific methods of communication between the two worlds of life, the physical and the spiritual. A number of these books assure us that they are the work of our soldier boys who passed into the spirit life directly from the battle-fields in France. They tell us that, finding themselves suddenly liberated from a physical body and consciously alive and awake upon the spiritual plane, they did what almost anyone of us would have done under like conditions and circumstances, namely, they set about the work of endeavoring to establish lines of communication with those they had so suddenly left behind, so that they might get over to their relatives, friends and loved ones upon the physical side of life the definite, authentic and conclusive assurance that they still live and love as of old.

Without stopping to discuss the merits, or demerits, of any of these works, there is one important fact which has impressed itself upon the Great School, namely, that the leading publishing houses of the world—those that hitherto had been considered most conservative with reference to the publication of anything having to do with psychic communication between the two worlds—actually accepted these startling and remarkable manuscripts, published them and gave them to the world with whatever sanction

such an act on their part is supposed to carry to the minds of their readers, as well as to that of the general public.

Not more than a decade ago one of the most noted, admired and trusted writers of his time offered to a number of these publishing houses a manuscript purporting to be an honest and scientific exposition of "**Psychic Phenomena**". The manuscript contained a carefully worded introduction setting forth the unqualified assurance that it contained a truthful narration and history of certain definite psychic experiences of its author and a number of his scientific friends and fellow Psychical Researchers. The manuscript itself was profoundly interesting, beautifully and forcefully written, whether true or not; and, if true, it was surely of the utmost value and importance to humanity. It was the privilege of the writer to read and edit the manuscript before it was offered for publication.

Not a reputable publishing house could be found, at that time, willing to assume the responsibility of giving such a work to the public. While they all frankly admitted its fascinating charm, nevertheless, to them—as yet—the subject matter lay within the forbidden field of the "occult", the "mystical", the "psychic", the "unknown". The work was never published. The author was so grieved and hurt by the manner in which the "best work of his life"—as he regarded it—was received, that nothing can induce him to offer it again for publication.

Public sentiment, however, has undergone very marked changes since then. Manuscripts dealing with the subject of life beyond physical death—even those purporting to have been dictated by individuals

on the spirit side of life—are finding ready publication among leading publishers throughout the country. These facts have convinced the Great School, as well as the writer, that the time has come when the public will give a fairly unbiased reading of any work of psychology which bears the stamp of honesty and sincerity and emanates directly from the School of Natural Science, and carries its sanction.

The most formidable difficulty to be overcome, however, is that of enlisting the voluntary cooperation of the school of physical science. Just what is involved in such a task, and how can it be accomplished?

The task itself involves:

1. The recognition, by physical scientists, that it is scientifically impossible to make a strictly physical demonstration of an exclusively spiritual problem.

2. That the plane of conditions on which the demonstration is to be made—which is spiritual—lies above and beyond the limitations of the purely physical instruments at their command, and with which alone they are familiar.

3. That, if they are to make the scientific demonstration, they must first develop a method of procedure that will meet the scientific demands of **spiritual** nature—which transcends, in refinement and activity, everything known to physical science as **physical**.

4. That there is a method, a strictly scientific method, which should strongly appeal to them just because of its scientific exactness and sufficiency.

This means, however, that those devoted scientists who are to undertake the scientific demonstration must first prepare themselves by developing, within themselves, the power consciously and voluntarily to

exercise independent control of their **spiritual** faculties, capacities and powers, and thus contact the spiritual world through the channels of their spiritual senses. In other words, it means only that they must become "independent psychics" again. This can be accomplished by every such scientist, with a far less expenditure of time and effort than he would be willing to devote to the demonstration of any great problem of physical science. And this is the one and only way for the physical scientist to equip himself for the scientific demonstration of the great problem.

Is it worth while? The Great School of Natural Science—which has devoted many thousands of years to the development of a method that will command the unqualified sanction and acceptance of the entire world of humanity—believes that it is not only worth while, but that it will mean far more to the progress and happiness of humanity than all the marvelous achievements of physical science combined during the next thousand years.

When men and women, the world over, come to **know**—with the absolute certainty of exact science—that the continuity of individual life has been demonstrated, and may be proven and individually verified, again and again—by intelligent men and women all over the world—a far more perfect millennium will have come to earth than the prophets of old ever dreamed possible to the evolutionary development of humanity upon this planet of earth.

This is the end toward which the evolutionary forces of Nature are impelling humanity with an ever-increasing power and momentum; and it is our matchless privilege to add to the impelling forces of

Nature the resistless energy of our united efforts, in the onward march of destiny.

While we are all waiting for physical science to come forward and take its place by the side of Natural Science and publicly verify its demonstrations and findings, the Great School of Natural Science is giving to the world of earnest, honest and intelligent seekers this promised volume of its accumulated knowledge for what it may be worth to them in this form, and at this time, in anticipation of the final demonstration of science which is in preparation, and for which the world is waiting and praying.

It is not anticipated that humanity in general will accept it without question. On the other hand, its ridicule and condemnation may be expected—by the organized and subtle forces which seek to dominate the world through the impelling power of Ignorance, Superstition and Fear.

Nevertheless, it is offered as an honest exposition of scientific study and demonstration through a personal experience covering almost half-a-century of continuous and uninterrupted association with the Masters of Natural Science who have solved the great problem of life's continuity beyond the passing incident of **"physical death"**.

It is offered, in the spirit of humility and good faith by one who, for more than an average lifetime, has been and still is, an **"independent psychic"**—as the term has been defined in a previous chapter—whose psychic faculties, capacities and powers are as clear, as distinct, as normal and as independent today as are those of the physical.

Each and every one of the questions contained in the following manuscript came from the various

Students and Friends of the Great School and Work, scattered throughout the earth, but more especially located in our own beloved country, the United States of America.

Wherever the answers are enclosed in quotation marks, let it be understood and kept in mind that they were dictated by one or more of the Great Masters of Natural Science to whom they had been referred for exact and authentic information, based upon the scientific demonstrations and findings of the Great School. Each answer, therefore, represents something of vastly greater value and importance than the mere opinions or conclusions of the writer.

From the foregoing it will be correctly understood that the knowledge and information herein contained—whether scientific, philosophic, physical, spiritual, psychical, ethical, or otherwise, is that which comes to the reader as a message direct from the Members of the Great School on both the physical and the spiritual planes of life. Hence, the writer is in no sense entitled to credit for them—other than in just so far as he has been able to reproduce them with accuracy.

In that respect and to that extent he cheerfully accepts responsibility and whatever credit, if any, may be justly due him. And he does not hesitate to vouch, with absolute certainty, for the accuracy of the information herein contained.

CHAPTER VI

QUESTIONS ON SPIRITUAL SIGHT

In the course of his development as an independent psychic, every student is brought face to face with many surprises. This is especially true during the period when he is just coming back into possession of his spiritual channels of sense, after having lost possession of them during his childhood. It is but natural that each surprise of this nature should stimulate his mind with a desire to know all that may be possible to know concerning the subject he may have under consideration. If he is receiving instruction from one he regards as an authority, the natural thing is for him to ask his Teacher for information. The following questions came about in that way. They were asked by students in every instance, and their answers are given by one who is able to speak from the viewpoint of exact science, by an accredited Member of the Great School, speaking from personal experience. His answers are quoted directly from the records of his teachings.

Q. "I have noted with interest the fact that, whenever one of the Great Friends upon the spiritual side of life is present with us, I can see his spiritual form quite regardless of the purely physical objects and obstructions about us. That is to say, I have noted the interesting fact that the presence of a physical chair, table, desk, bed or other purely physical object, directly between him and me, does not in the least obstruct my spiritual vision, nor in any way interfere with my ability to see him as clearly and as distinctly as if the physical object were not there at all, nor in

the direct line of my vision. In other words, I can look right through any such physical object, apparently, just as if it were transparent, and see him on the other side of it, with perfect distinctness and without the slightest apparent hindrance. I have studied this phenomenon with a great deal of interest, but with some perplexity, and I have at last worked out a solution which almost satisfies me, but not quite, and I am asking for an explanation that will meet the demands of exact science, and which I can pass on with the assurance that it is scientifically correct."

A. "Fortunately, I have here three graduated screens which I have used in my laboratory experiments. One is a 40-mesh, one a 60-mesh and one a 100-mesh screen. Take this 40-mesh screen and hold it up between your eyes and my physical body and tell me if you can see me through it as I sit here at my desk."

He did as requested, and with an expression of semi-disgust, replied:

"Why, yes, of course I can see you. Why not?"

"For reply, let me ask **you** to tell **me** just **why** you can see me and the other physical objects in the room, while you hold the screen up in the direct line of your vision."

With a puzzled look of chagrin upon his face, he thought a moment and then replied:

"For the very obvious reason that the screen is not a solid body like your physical form, the desk and other physical objects in the room. It is full of little holes, and I am able to look directly through them and see you almost as distinctly as if the screen were not there at all."

"You are entirely correct. Now take this 100-mesh screen and repeat the experiment."

He did so, and the Master asked:

"Are you still able to see me?"

"Certainly."

"As distinctly as you can through the 40-mesh screen?"

After alternating several times with the two screens, the student replied:

"I can still see you all right, but there is a difference. I can see you much more distinctly through the 40-mesh screen than I can through the other. The 100-mesh screen produces a distinct cloud which is scarcely noticeable through the 40-mesh screen."

"Now tell me why this difference exists. Why do you see me more distinctly through the 40-mesh screen than you do through the 100-mesh screen?"

This seemed to puzzle the student somewhat, as if it were something he had not yet fully analyzed. But after thinking a moment, he replied:

"I see you more distinctly through the 40-mesh screen because the wires of the screen are fewer in number, and the holes between them are larger than they are in the 100-mesh screen. In other words, the obstructions are fewer in number and farther apart."

"Again your answer is correct. It is because of the holes in the screen that you can see me and the other physical object on the other side of it. That is literally and exactly why it is that—when you look with your **spiritual** eyes—you can see through any physical object such as a chair, desk or table, which happens to be in your line of vision. In relation to your spiritual senses physical things are composed of such coarse particles that they do not come close enough

together to form a solid and impenetrable mass. As a result, there are many empty spaces, interstices, or holes between them. These interstices, or holes, however, relative to your spiritual senses, are so small that you cannot see through them at all with your **physical** eyes. Hence, when you look at them with your physical eyes, they appear to be solid and you cannot see through them and see other physical objects beyond. But when you look at them with your **spiritual** eyes—which are many thousands of times finer than **your** physical eyes—you just look through the many millions of physical holes, or the holes between the physical particles, without seeing the physical particles at all. You simply look through the physical material of which these objects are composed and see the finer and more solid spiritual bodies beyond. This is the answer to your question. When one of the spiritual Masters is with you, and you look at him with your spiritual eyes, the physical objects, such as chairs, desks, etc., do not obstruct your spiritual vision at all. You simply look through them, somewhat as you have looked through these screens.”

“The explanation seems reasonable, but at the same time it suggests another puzzle to my clumsy intelligence. It is this: Why is it that I am not able to look through your physical body, with my spiritual eyes, as you sit there, and see other spiritual objects beyond you?”

“That is an excellent question which I was anticipating, and I am glad to answer it, because your question proves to me that you will be able to understand the answer. As I sit here, my material form is not just a physical form like the desk or the chair. It is composed of **two** bodies interpenetrating each

other—a physical body **and a spiritual body**. If it were nothing more than a mere physical body you could see through it with your spiritual eyes just as you can see through the physical desk or chair with your spiritual eyes. But when you realize that within this physical body of mine, or more accurately interpenetrating it, is my **spiritual** body composed of infinitely finer material which fills up all the holes between the particles of my physical body, you find that your question is answered. It is this finer spiritual body of mine which stops your spiritual vision and prevents it from looking through the physical. As I have indicated, if this physical body of mine were empty of my spiritual body—like the wood which composes this desk—then you could see through it with your spiritual eyes just as you can see through the desk with your spiritual eyes. Does this answer your question?"

"Yes, it answers that one, but it raises two others. The first is this: Your answer would seem to indicate that wood and other physical substances such as stones, metals, etc., have no spiritual bodies within them, as you have. Is this correct?"

With evident admiration, the Master looked at his student and then with great care replied:

"Wood, stone and metals do have a **finer** body than the **purely** physical interpenetrating them. Get this fact clearly in mind, and then listen: BUT it is vastly coarser than any real spiritual body, such as the spiritual bodies of both animals and humans. It is, therefore, not so **dense**. These inner and finer bodies of wood, stone and other purely physical things, are called '**etheric**', to differentiate them from the purely physical on the one hand and the spiritual on the

other. All physical things—even those that are not actively alive—have this **etheric** body within them. But I can sense that you are already asking another question concerning trees and other growing vegetation. Yes, they also have living, active, etheric bodies interpenetrating them, but these also are much less refined and dense than are pure spiritual bodies. Hence, you can see through **them also** with your spiritual eyes, even though they are actively alive and growing. But, if you will notice, you cannot see through the body of any living animal or human. This is because the inner body of an animal is a **spiritual** body, as is that of a human being, and not an etheric body like that of the tree.”

The student was very thoughtful and for some time he sat quietly thinking. But the Master noted that a look of positive distress came into his eyes, and he gently asked:

“What is it? Has my answer failed to satisfy?”

The answer came promptly, as if impelled by a sense of fear that could not wait:

“Yes, your answer seems logical and perfect, but at the same time it gives to my other question an aspect which fills me with a sense of dread lest I am, at last, to discover the scientific inconsistency for which I have been looking and searching from the day I first met you and you accepted me as your student.”

With a twinkle in his eyes that seemed to indicate a sense of mirth in the background of his consciousness, the Master interrupted:

“Is it as bad as that? Let us have the question at once so that, if my answer proves me at fault, we can

proceed at once to check up and get back upon the solid pathway of exact science."

"Then you would not consider it a disaster if I should lead you into a scientific trap that would prove you in error?"

With a gentle smile of confidence and faith, the Master replied:

"I have, during my long life of scientific study, found myself in error more than once. And, like you, I was filled with a sense of disaster—for a moment; but in every such instance I have been able to prove that NATURE is always consistent, and that the error was not *hers*. And I have found that these seismic mental cataclysms only serve to prove the limitations of human intelligence and develop within me a deeper sense of true humility. Be not afraid, my son, for if you should prove me in error you will have done me the greatest service you could render me; for you would thereby put me in the way of correcting myself and increasing my knowledge and my service to humanity. Let us have the question."

The expression of fear and dread had disappeared from the student's face, and in their stead came that of shame and humiliation. But, without further hesitancy he proceeded:

"Your attitude of Faith in Nature, and courage to face your own limitations, makes me deeply ashamed of myself, as well as of the sense of fear which came over me at the bare thought of finding YOU in error. My other question is this:

"If all you have said is, indeed, scientifically true, then why is it that, when one of the spiritual Masters, or Friends, stands between YOU and ME, or between me and the desk, I can look straight through

his **spiritual** body, and see **YOU** sitting there, or the desk and other physical objects on the other side of **HIM**?"

For a moment the Master sat quietly thinking, and then, with a look of confidence, he replied; and there came the gentle smile of assurance:

"Your question is, in truth, a difficult one for me to answer so that you will be able to understand and appreciate just how beautifully true the answer is, and how perfectly it is in scientific accord with everything else I have told you. But if you will be patient, and will give me your undivided attention, I will try—and I have faith to believe that you will not **yet** have cause to question the source of your instruction.

"Will you please go over there to the window and place your finger upon the glass?"

The student complied with the request immediately and, as his finger rested upon the glass, the Master said:

"Do you **feel** it?"

"Of course I do."

"But it is true, isn't it, that you can see through it with your physical eye, and can see the trees and the mountains beyond?"

"I surely can."

"**Why**?"

For some time the student stood there, with his finger upon the glass, thinking. Then, as if he could think of no satisfactory reason but the altogether obvious one, he hesitatingly replied:

"Because the glass is transparent to my physical eyes."

"Now tell me just **what** it is that makes the glass transparent to your physical eyes."

He waited for an answer, but when he saw that it was too difficult, he went on:

"It is because the individual particles of which the glass is composed are so small, and are vibrating back and forth, or around and around, so rapidly that your physical eye cannot follow them, or even see them. The same thing is literally true of the spirit form of our Great Friend who stands here beside me. The individual particles of which his spiritual body is composed are almost infinitely finer than those of glass, and they are vibrating so much more rapidly than those of the glass that it is utterly impossible for your **physical** eyes, or mind, to see them at all. And you must bear in mind that it is your **physical** eyes you are using when you look at the desk or the chair, and **not** your spiritual eyes. And this is the reason you seem to be looking straight **through** the spiritual body of our Great Friend, when you see the physical objects directly beyond him. This, however, is a mere illusion, because you are using your **physical** eyes which fail to register the presence of the **spiritual** body.

"To bring out the principle more clearly, why is it that you are unable to see a bullet which is fired from a gun? As you already know, it is merely because the bullet is traveling at so great a speed that your eye cannot follow it. Even if you were within a foot of the mouth of a cannon, you would not be able to see the cannon ball emerge, though it were a foot in diameter. It travels with such incredible speed that your physical eye cannot see it—even though it is a physical thing itself—and therefore it makes no impression upon your **physical** sense of sight. That is precisely the reason you cannot see a spiritual body

when you are looking at a physical desk or chair, and are using only your physical eyes. Does this give you a satisfactory answer which removes the seeming conflict from your mind and, at the same time, satisfies the demands of exact science?"

The student graciously and gracefully acknowledged that it did, and expressed his profound relief over the fact that Natural Science had not failed him. And then it was that the Master delivered a gentle but important admonition which should be of great value and help to those who seek to solve the great problem scientifically. In part he said:

"I hope this experience will be of real and lasting value to you in all your future work and study or demonstration. Remember that those who identify themselves with this School as its accredited students thereby enroll themselves as 'Seekers for Truth'. As such, they must have, or develop, the courage to face the Truth at every turn of the road. And whenever and wherever they find it they must be ready to welcome it as one of the most valued treasures of the Soul. However comforting you may find an error, a fallacy, or an untruth, you must never hesitate nor be afraid to examine it in the **light of Truth**, and when so discovered, you must have the courage to set it aside, as a false and destructive thing, and follow the **Truth** wherever that may lead you. **Truth** is the natural goal of every honest student. He must honor it above all things else, and he must accept it as the Rule and Guide of his Life. Its rewards are the richest he can ever earn, and his faith in its beneficence and constructive energies must never falter.

"The method of this School, as you already have

learned, demands of the student that he submit every problem to the test of his own powers of analysis. He must solve it himself if that be possible, and if not, then **only** may he ask and receive the help that will enable him to master it. But he must never stop until he KNOWS THE TRUTH and makes it his own. Thus you are made to realize the sublime importance of **Self-Reliance**, in the world of spiritual things, as well as in the things of this physical life and environment."

This brief and pointed summary suggests wherein so many who set out upon the fascinating but difficult quest for spiritual knowledge make their first mistake and thereby fall into their first fatal error. This is in their failure to recognize the fact that **SELF-RELIANCE** is the very first step in the journey of Self-Unfoldment and a correct knowledge of spiritual things.

It is safely within the facts to assume that not less than nineteen out of every twenty individuals who come into conscious personal touch with the spiritual world, are strongly impelled to surrender themselves to the unquestioned guidance, and even control, of willing individuals upon the spirit side of life. Those who yield to this impulse soon learn to depend, with absolute reliance upon the intelligence, the honesty and the wisdom of those "Spirit Guides and Controls", without consideration of any kind as to what this may mean to themselves, or to their own spiritual development and well-being.

In due time, however, every such individual comes to realize his mistake. He comes to know that **Self-Reliance** is the very foundation upon which all true, constructive, up-building spiritual growth de-

pend. But the personal effort necessary to correct this mistake is so great that it is the exception to find one who has the courage and the determination to make it. Once the individual has actually surrendered himself to the control of spiritual intelligences, it is very difficult to bring himself to put forth the personal effort necessary to break the destructive and ruinous bond thus established. As a result, he goes on in the wrong path, even after he has learned the truth.

Then again, many such individuals, once they come to realize the fact that they are able to sense the world of spiritual things, become imbued with the suggestion that their "development" is a "Divine Gift". This naturally leads on to the next logical deduction, namely, that they are set apart by the Divine Ruler for some special mission or work. Not infrequently this suggestion is fostered by their individual controls, solely as a method of inducing them to yield more and more completely to their domination and control.

This subject will be more fully developed in the chapters on "The Wrong Way" and "The Right Way."

CHAPTER VII

AN INTERESTING EXPERIENCE

Among the interesting characters that have become vitally interested in the Work and Instruction of the Great School is a boy of sixteen who has read and studied the previous volumes of the Harmonic Series and has applied for admittance as an accredited Student. He is a **Natural Psychic** of unusual intelligence and education, and his mother was also a natural psychic who evidently transmitted to him, both prenatally and through heredity, a very strong impulse toward spiritual unfoldment, with a desire for spiritual knowledge. With the intelligence of a much older man, he has narrated to the writer the following experiences. To one who is familiar with the general subject of psychic phenomena, there can be not the least doubt as to his entire sincerity and the desire to state only the exact facts, as they impressed themselves upon him. The reader, of course, will place his or her own estimate of value upon them. His statement is as follows:

"It so occurred that one of our neighbors was a charming little mother who had been a very close friend of my own mother during her physical lifetime. This lady was known, to her intimate friends, as a '**Medium**'. She knew nothing whatever of my own psychic development, for that was a subject I never discussed with anyone but my own mother, and I am sure she was too wise and discreet ever to mention the subject to anyone. After my mother's death this lady came often to my home, no doubt thinking to be of service to the children of her former friend

—my mother. We all liked her because she was gentle and kind to us. I was especially interested in her because I knew that she was in touch with a number of spiritual men and women who always accompanied her when she came to visit us.

“I observed the fact that whenever she would sit down in our home these spiritual companions would gather about her very closely. They seemed to enjoy themselves by compelling her to do and say many things which made her seem ‘queer’ to us children, but more so to the other children than to me, because they could not see these spiritual people who were about her.

“One day she came when I was at home alone. She remained some two hours. As she was sitting in mother’s favorite chair in the living room chatting to me, I noted the fact that there was a much larger number of spiritual people with her than usual, and that they were apparently working over her very earnestly. I observed also that my own mother was there with me, but that she took no part in the performance of those who were gathered about the medium. In truth, I sensed the fact that mother disapproved of what the spiritual people were doing. At that time I did not know what it all meant. I was simply an observer, but I was interested to learn something about what was going on, and whether it was of any value or importance to me.

“Finally I saw that these spiritual people had formed a complete circle about the lady. Inside this circle—with her—was a large, very coarse appearing spiritual man. After a little while this spiritual man laid both his hands on her, and the other spiritual people about them joined hands in such manner as to

complete a circle about the two. Then the man began to talk; and, to my surprise, the lady began to repeat his words. Observing her with my physical eyes, I saw that her eyes were shut. Her head had fallen forward, as if she were asleep, and she seemed to be in a state of complete unconsciousness. But as she lay there in that reclining position she continued to talk, and she seemed to be addressing herself to me. She said a lot of things. They seemed to be concerning events, generally speaking, that were to happen at some future time. They did not impress me as of any particular value, and I was rather repelled by them.

"After these performances were over, she seemed to regain consciousness like one who had been in a deep sleep. Almost the first thing she did was to ask me if she had been talking. This surprised me, but I told her she had said a lot of things. Then she asked me to tell her everything she had been saying. This surprised me even more, and I asked her if she didn't really **know** what she had been saying. I was greatly shocked when she told me that she had been in a 'trance', and that she did not know a word of what she had been saying. I then related to her, as nearly as I could remember, what she had said. She seemed much interested. This puzzled me and I asked her if she could **see** the spiritual people who were around her. This question, coming from me, seemed to surprise and shock her very much, and she looked at me for some time, as if she did not know what to make of it. Finally, however, she said that she could **not** see them; but she knew they were there, and that they had been controlling her as a trance medium through whom to deliver their messages.

"I was impressed by the fact that, after she had come out of her 'trance', she was frightfully nervous. Her hands, face and entire body twitched and jerked, and her face looked as if it were 100 years old. In addition to her terrible nervousness, she was apparently so weak and so completely exhausted, that it seemed impossible for her to rise from her chair. For a long while she reclined there, and seemed to have only just life enough to ask me questions concerning what she had said to me during her 'trance'.

"I waited for some time, expecting her to ask me why I had spoken of the spiritual people about her. I knew, at the time, that she was very much surprised at my question, and also that she seemed to be deeply troubled. Naturally, I expected her to follow up the subject and probably ask me a number of questions; but, remembering the lesson mother had taught me during my early childhood, I resolved to say as little as possible about myself, or my psychic development, because I did not believe she would understand. I was, therefore, glad when she seemed entirely to have forgotten about my question.

"But without waiting for me to question her, she went on telling me all about how she came to be a medium. Somebody had told her about the ouija board. She had tried one and, from the instant she put her hands upon it, the board began spelling out words which, when put together into sentences, contained a message to her from her daughter on the spirit side. This was the beginning. She then said that she began sitting, for an hour every evening. She would just lay her hands on the ouija board, then relax and let it write whatever it would. Through it,

she said, she received many messages which she knew came from her dead relatives and friends.

"But, in course of time, she began to be able mentally to anticipate what the ouija was going to write. Then, after further development, she reached a point where she did not need the ouija at all. She could take a pen or pencil in her hand, rest her hand on the paper, and it would write very much more rapidly than the ouija could work. The next step enabled her entirely to discard even the pen or pencil, for she could begin to get the message mentally, before her hand even began to write. Then she began to hear voices. This development proved to be a horrible affliction; because the voices kept talking continuously, day and night, for several months, until she realized that she was almost insane. Once her spiritual ears were opened, she had no power to close them, because she had absolutely forfeited her own power of Self-Control. Finally, she began to go into these trances. That was the last phase of her development—up to that time.

"Gradually she began to revive from the effects of the trance. She slowly grew stronger, but I noticed that she was still shaking, from head to foot, as if she were in the midst of a violent chill. She said she was only just 'nervous'—a condition which always followed these trances. I asked her why she permitted the spirits to control her in that way, when she knew it would cause her to suffer such a violent nervous collapse, with such intense physical weakness. She said she had wished, many a time, that she never had begun it; but she had gone to a point where she was utterly helpless, and the spirits were

able to control her and throw her into a trance condition whenever they wanted to.

"There was much more that she told me, for she came often after that to see me, but I told her it distressed me to see her under trance control, and I asked her not to permit it, if she could possibly prevent it, and not to encourage that condition when she was with me. Since then I have never seen her in trance but twice.

"And now, if you will permit me, I would like to ask you a number of questions which seem to me of importance, and concerning which I need much definite information."

The following are some of the questions he asked, and the answers are those of the writer of this volume:

Q. "Why is it that this lady can hear spiritual voices so distinctly and so perfectly, but cannot see the spiritual people who are doing the talking?"

A. This is because she is not an **independent** psychic—like you are.

Q. "Was she ever a natural psychic, able to exercise all of her spiritual senses whenever she wanted to—like I can?"

A. She was born a natural psychic, as all babies are; but, by the time she was eight or ten years old, she had virtually lost her power to see or otherwise sense the spiritual world or the spiritual people who were near her. Doubtless she could, now and then, hear spiritual voices, see spiritual forms and otherwise sense the presence of spiritual people near her. But, in due course of time, she lost her power of spiritual vision.

Q. "Why was this?"

A. It was largely because she lived in a home where nobody knew anything about such things. Her own people thought her "queer", or "crazy", whenever she spoke of seeing or hearing spiritual people. No doubt she came to believe, for a time, that she **was** crazy—on that subject—and then she determined that she would quit paying attention to the spiritual people and would have nothing whatever to do with them. Besides this, she had to work very hard all day long, using only her physical eyes, ears and other senses, so that she finally lost her spiritual senses entirely. When she got so she could neither see spiritually nor hear spiritually, nor otherwise sense spiritual things, her own family no longer thought she was crazy. She had nobody to go to—as you did to your mother—who could understand her, help her, and teach her the meaning of her spiritual experiences. Therefore, by the time she was eight or ten years old she had entirely lost control of her spiritual senses, just because she forgot how to use them—as you would have done had it not been for your mother, and just as the very large majority of children do.

Q. "But how did she come to get back the use of all her spiritual senses **except** that of spiritual sight? Why does she remain spiritually blind?"

A. The answer to this question is somewhat difficult because it requires so much detailed explanation. But if you will be patient, the following will answer your question. Furthermore, if you desire or hope to be able to help others understand the subject, it will be necessary for you to study the answer until you are sure you understand every phase of it and

every principle involved in it, and then remember it perfectly.

What the lady told you about how she came to be a "medium" is all true. All that, however, occurred many years ago, after she had lost control of her spiritual senses. To be exact, let us say she was about ten years old when she completely lost control of her spiritual senses and all her touch with the spiritual world about her. She was about fifty when she began to use the ouija board. This was the beginning of her **subjective** development as a **medium**. But there are some things which she did **not** tell you. This, however, is because she did not **know**, and not because she was trying to deceive you. I believe she is an honest woman and would not tell you or anyone else a falsehood—if she knew it.

But she does not know why it is that she is spiritually blind. She only knows that she can use all her other spiritual senses, but not that of spiritual sight. She told you so very frankly when you asked her if she could see the spiritual people who were with her. But if she herself knew exactly why it is that she remains spiritually blind, I am sure the fact would humiliate her deeply—and it might be possible that she would even hesitate to tell you the reason. And, because of my pity for her and my regret over her condition, I am very sorry to tell even you the exact truth as to just why she remains spiritually blind. But you have asked me the question in a manner which entitles you to a full and truthful answer; and so, I must give it you.

She is spiritually blind solely because her spiritual controls do not **want** her to see.

Q. "But why is this? What possible reasons have

they for such an act on their part?"

A. This is because they are not honest with her, and they know that if she could see **them** and **all that occurs about her on the spiritual plane**—just as you see these things—she would immediately discover their dishonesty and no longer would lend herself willingly to their control. They have been deceiving her, from the day she began using the ouija board. They led her to believe that she was surrendering herself to the control of the Master, Jesus, who desired to use her as a medium through whom to deliver a message of great importance to the world. She believed them and surrendered herself to their control, even though she must have had a vague feeling, at times, that something was wrong. But, so long as she could be kept from seeing them with her spiritual eyes, they knew they could continue to deceive her. They could do this because their control over her was hypnotic, and under that character of control they could open or shut any or all of her senses without her power to prevent it. They accomplished this by controlling her Will Power.

But you are wondering why it was that they sought to keep her in ignorance. This was because they knew that the method by which they were controlling her, and using her for their own selfish purposes, is both dangerous and deadly. They also knew if she should learn that one fact, she then would put forth every effort of her being to break their control entirely and become independent of them. This they were guarding against. But there is another question you desire to ask me.

The boy thought intently for some minutes before he replied. Then he said:

Q. "As I explained to you, when she sat there in mother's chair I saw the large, coarse, spiritual man lay his hands on her head. Then the other spiritual people present with him formed a circle about them, joining hands in such manner as to complete a circle with them inside. As soon as this circle was formed I observed that there was a bright, luminous glow running all the way around the entire circle, covering the arms, the shoulders and the heads of all those in the circle. There was a much more intense glow of light which radiated in every direction from her head as a center. What I desire to know is the meaning and the scientific nature of this aura of light encircling the group and constituting a central ball of intense light radiating from her head. Will you explain this for me?"

A. With pleasure. This intense aura of light was caused by a very strong current of magnetism which, you may observe, always flows from one to another about any circle of people whose hands are joined. This is as true of a circle of physical men and women as it is of a spiritual circle of the same. The only difference is that, in the latter instance, the current is composed of both physical magnetism and spiritual magnetism combined. This strong magnetic current, when the circle is composed of men and women on the physical plane—can be seen by some, possibly by all, of those in the circle. The current of magnetism is the means employed by the spirit controls to exert their Will-Power upon her mind, and finally to gain hypnotic control of her Will and all her voluntary powers of mind and body.

This is a fact which has been known and scientifically understood for many years, by a few such men

as Mesmer—who discovered what is known as “Mesmerism”. He knew that it was through the agency of human magnetism that he was able to “mesmerize” his subjects and throw them into what he termed a “mesmeric sleep”, or trance.

The more modern name employed by those on the physical plane is “hypnotism”. There are many men in the physical body today who take pride in calling themselves “hypnotists”. They know that they can take certain people of negative tendencies and, by the exercise of their Will, through the agency of magnetism, they can throw such negative individuals into what they term a “hypnotic sleep”, or trance.

It has been discovered that what scientists on the physical plane call “hypnotism” is the same force which spirits employ in the control of their mediums. Hence, you can now see that hypnotism on the physical plane—by which certain negative people may be thrown into a trance—is the same process by which spirit controls exercise their Will-Power over their mediums and throw them into a mediumistic trance.

I have tried to answer your question as to why it was that the lady lost her spiritual sight. You can see that the subject is one that covers much scientific ground and, for this reason alone, it is not easy of explanation. But you have other questions in your mind which may enable us to throw further light on the subject. Please ask them.

Q. “Thank you. Will the lady ever regain her spiritual sight in this life?”

A. That will depend entirely upon her and her controls. If they can keep her impressed with the suggestion that she is a “divine instrument” in the hands of exalted Souls for the accomplishment of

some great work for humanity, she will go on as she is, which means that she will remain spiritually blind until she is liberated by death. On the other hand, if anything should occur to shake her faith in her controls, or convince her that the sacrifice she is making is unnecessary, then she would exert her Will to break the power of their control over her. In that case it would resolve itself into a desperate battle, on her part to gain her liberty and on theirs to hold her in spiritual and psychical subjection. In case she should arrive at an understanding of the truth, of her own accord, and should begin to battle for her freedom, she would receive all the help possible from those of us who know the destructive nature of mediumship, or hypnotic control; and, in due time, we should be able together to help her liberate herself from her psychic bondage. Once that is accomplished, under the guidance and instruction of a Wise Teacher, she would be able to gain control of her spiritual sight.

Q. "But isn't it possible for the Great Friends and Helpers on the spiritual side to interfere and break the control of these spiritual hypnotists who are virtually destroying her?"

A. Yes, it would be possible for them to interfere with any given definite circle of individual controls, and even break their control over her.

Q. "Then why don't they do it?"

A. Because, so long as the medium herself is ignorant of the destructive nature of her own condition, she would continue her efforts to keep up the relation with the same spiritual controls; or, if not with them, then with others who would immediately take

their place, in case the Great Friends and Helpers should do what you suggest. This, as you see, would be a fruitless labor on the part of the Great Friends and Helpers.

Q. "Then is there no remedy?"

A. There is always a remedy for every ill. Hence, there is a remedy for this one. But it does not lie in the direction you have indicated. You will be surprised, and possibly shocked, when you come to understand that herein is where the great Law of Compensation fixes upon YOU the responsibility which you have not yet recognized nor voluntarily accepted. You would lay it upon the Great Friends, as your questions would seem to indicate. But you know now that their efforts would not avail, so long as she remains a willing victim of the duplicity of her controls, and of her own ignorance. The only permanent remedy (and this means the only **real** remedy) must come through her own education and enlightenment. This means that someone who can reach her and gain her confidence must begin the work of education upon which alone her voluntary cooperation in the work of her own psychic liberation is possible. She must first be made to realize the destructive nature of the process by which her spiritual controls obtain, hold and exercise their power to throw her into a hypnotic trance whenever they so will. Then she must be made to understand that no honest spiritual intelligence who knows the Law ever employs destructive methods and processes upon anyone whomsoever, least of all upon an innocent victim upon the physical plane of life. This will lead her to a point where she can be made to know and understand the fact that Nature has provided a con-

structive method, a **Right Way** to unfold her spiritual senses and powers, so that she will regain her independent Self-Control and be able to exercise all her spiritual faculties, capacities, senses and powers herself, at all times, absolutely independent of all psychic control, either spiritual or physical. She must be made to know and realize the fact that her liberation from her present controls is the first step, and that this can be accomplished only through her voluntary effort and intelligent cooperation with the Great Friends on both sides of life, who employ only constructive agencies in all their work; and that she can depend upon them absolutely to help her out of her present subjective and helpless condition onto a plane and condition of absolute independence and Self-Control. But she must also be made to understand that any help she will receive will depend entirely upon her own personal effort to liberate her from her present subjective condition.

All this is **your** work and **your** responsibility. This will give you a chance to satisfy the Law of Compensation for some of the benefits you have received under it. This is not going to be an easy task for you, because you are handicapped by your relative age. She will think of you, at first, as only a boy, and of herself as a woman of mature years and intelligence. For this reason it will be necessary for you gradually to take her into your confidence as to your own psychic development and powers and, without awakening her jealousy or resentment, tell her what you **know** of her present controls, of their character, and the deceptions they have practiced upon her to get her cooperation in the furtherance of their designs. You must not hurt her nor humiliate her by

any suggestion of your greater knowledge or wisdom, nor by your superiority over her in any way. This would only arouse her resentment instead of impelling her confidence and cooperative effort with you. You can do this—if you are wise and sufficiently humble in your attitude of soul toward her. But the task ahead of you is one that calls for all the knowledge and intelligence you possess, and you will be made to realize your own limitations on many occasions. But remember that whenever you have reached the limits of your own knowledge and powers you have the right to ask the Great Friends, even the Great Father and His Helpers of those who need, to help you. And they will not fail you—if your attitude of Soul is RIGHT—for there can be no question as to the justice of your Cause.

This was the beginning of a work such as but few who are yet in the physical body ever have been permitted to accomplish. It will be of interest and value to the Students and Friends of the Work to know that this boy of sixteen triumphed over every difficulty and every obstacle and every effort of the destructive agencies to defeat him. To this little, innocent and helpless woman—more than quadruple his age—he came to be regarded as a real Master. She accepted him as her Helper and Guide out of the wilderness of subjectivity into which she had ignorantly and innocently strayed and become lost. Within one year she had retraced her steps and regained her independence. To the day of her physical death she remained an independent psychic, and was the successful Helper of many who, like herself, had mistaken the pathway of subjectivity for that of true, constructive, spiritual unfoldment.

And this was truly but the beginning of a work for the boy which already has resulted in much good to humanity, and is destined to accomplish vastly more in the years to come.

CHAPTER VIII

FUNDAMENTAL PRINCIPLES OF SPIRITUAL
LIFE

Before proceeding further, it seems important to clarify somewhat the background of that which is to follow. This is especially true with reference to the boy as he grew into mature manhood. It will anticipate a number of questions which are almost certain to arise in the mind of the reader, and thus make his way clearer, more comfortable, less difficult and more satisfactory. As to his opportunities and facilities for obtaining exact and scientific information concerning the spiritual side of life, his own account—which he reduced to writing in later years—is here given in his own words, except where mere literary form or imperfect terminology has suggested modifications which in no way alter the intent and purpose of the narrator. The following (which has been edited by the writer) is his further account of personal experiences in connection with his spiritual education and development:

“Notwithstanding the fact that, as far back as I can remember, I have been consciously and voluntarily in touch with the spiritual side of life—and with the spiritual people who inhabit that life, within the limits of my conscious powers—yet, during all my childhood and youth the opportunities for personal observation of facts and conditions on that plane—and for learning their scientific significance and meaning—were circumscribed by my local environment.

“For this reason there were many things which

suggested themselves to my mind, of which I was entirely ignorant. Because of my inability to do more than simply observe the spiritual people and spiritual objects that came within the range of my spiritual senses, there were constantly occurring to me many subjects of interest in which I was, during those years, intensely interested.

“But, as I continued, I learned that my ability to obtain information concerning such objects depended very largely upon myself. For instance, I soon learned that curiosity alone was not sufficient to open the door of knowledge. Those to whom I could go for information were apparently reluctant to give it to me until I had proven to their satisfaction that I was impelled by worthy motives. This was so constantly and so persistently impressed upon me—especially by my mother after she passed over—that I learned, in due time, to analyze my own motives with great care before asking questions concerning any subject of interest pertaining to spiritual things.

“Most of my questions, during those years, were propounded directly to mother. This was because I recognized the fact that she had assumed the responsibility of acting as my spiritual Teacher and Guide, in just so far as she was qualified to serve in that capacity. In due time, however, I came to know that there were those to whom she went for her own instruction. Because of her frequent references to them, and her frank expressions of dependence upon them for definite and scientific information concerning subjects beyond her own personal knowledge, I came to know that above and beyond her there existed some great reservoir of spiritual knowledge which it was possible for me to reach through her, as

rapidly as I should prove my right to receive it. The certainty of this fact was an ever-present comfort to me, as well as a constant and powerful stimulus to personal effort. I knew that the great reservoir was there and that it was literally filled with things I wanted to know. At the same time, I knew that it was closed to me, except in just so far as I could prove my right to receive from its contents.

"In course of time, therefore, I came to understand, with some degree of certainty, about how far my dear mother could take me along any given line of information, without having to call upon those above and beyond her who were in charge of that reservoir. I tried to keep my inquiries well within the limits of her own personal information. I soon found that this was a great relief to her and made her own work much less burdensome. But, in spite of my good intentions, I overstepped the barriers sufficiently often to add a considerable burden to her otherwise sufficiently heavy load of responsibility. Never once, however, during all those years, did she complain of my lack of consideration, or in any other manner indicate her displeasure with me for making so many demands upon her time, patience and consideration.

"After my mother passed out of this physical life, and during the remaining years of my minority, I was one of the important providers of the family, and later came in touch with you. Because of this, every day and every hour of my time—during the working hours of the day—I was taxed to the full limit of my energies. Therefore, it was impossible for me to devote any time or effort to the acquisition of spiritual knowledge, until after my day's work was done. Because of these hard conditions, the only time I

could devote to instruction from my mother was during the evenings. But even this was not always easy, because I was expected to take my place with the other children and share with them the common experiences of home life. There was, however, one small room in the house that finally came to be known and recognized as my 'study room'. Once in that room, the other children came to understand that I was busy and that they had no right to make demands upon me, unless they were unavoidable. Here, in this little study room, I devoted my evenings to my mother's guidance and help; and here it was that I learned the answers to many of the questions that haunted my mind.

"One of these evenings stands out in memory with great distinctness. I had been thinking of many things concerning the spiritual world, and of the lives and occupations of its inhabitants, but I realized that much of my interest in the subject was that of mere curiosity. Hence, I began rather gingerly to question mother. For some reason of her own she seemed to ignore my mental attitude, for a time. Then suddenly she stopped and, after looking at me intently for a moment, she said:

" 'Buddie, my boy, I have a feeling that you are not approaching the subject in just the right attitude of mind. I am always glad to answer your questions when I know that you are justly entitled to receive the information you ask for; but I think you already know that mere curiosity alone is not sufficient to entitle you to anything whatever. And it is now time you were learning definitely about the real conditions of the spirit life—if you are to be of service to those on your side who are in great need of information

that will help them prepare themselves for service when their time comes to enter the lists of active workers.'

"The rebuke was justified and my humiliation was complete. From that moment my dear mother seemed to realize that the lesson had done its work. She gently suggested that I proceed with my questions. The room became vibrant and luminous with the intensity of the spiritual conditions that followed. I do not now remember just how I approached the subject, just which question came first, nor the order in which they proceeded; but those which follow will give some idea of the field of inquiry over which my mind had been wandering:

Q. "What is the essential difference in the material conditions of the two worlds of life and matter?"

She hesitated before answering. I sensed the fact that she was communicating with someone not present with us at the time. Then, as if she had received the information for which she had asked, she replied:

A. "The essential difference in the material conditions of the two worlds is one of motion and number. By this I mean that the particles of which a spiritual substance is composed are almost infinitely smaller, or finer, as you would say, than those which compose any purely physical substance. For this reason their number is correspondingly greater. And since nothing in all Nature is in a state of absolute rest, it follows that each and all of the particles which make up the two worlds of matter are in a state of motion—which you would call vibration. But the particles which make up the spiritual world are moving, or vibrating, at a rate of speed almost infinitely greater

than do the particles which compose the world of physical matter and physical things.

"The scientists of your own world will tell you that there is a Law of Nature which governs these relations, and they are right. That Law, stated in its briefest and most definite form, is this: 'The smaller (or finer) the particle, the swifter its motion, or the higher its rate of vibratory motion.' "

Q. "Do you mean to say that there is movement among the individual particles of a physical stone?"

A. "Certainly."

Q. "Of iron, copper, steel, silver, gold and other metals?"

A. "Even so. In fact, every particle of every metal, or other substance, is in a state of motion. And one of the interesting facts of Nature in this connection is that the particles which go to make up all these different metals and substances are moving at different rates of speed. That is to say, the particles which make up a piece of silver are all moving, or vibrating, at the same rate of speed, but at a rate different from those which make up a piece of gold, or iron, or other metal. Nature has a fixed and definite rate of motion for the particles of each and every different metal. The same is equally true of every other material substance.

"And, since the rate of speed is dependent upon the size of the individual particle, it would seem that a molecule of gold is finer than one of lead, or of iron—that is, it is smaller. And this means there is a larger number of them in any given space.

"To cover the subject more exactly and in conformity with what science actually knows, let us examine it from another angle. Then you cannot fail to

understand it perfectly. Our own spiritual scientists tell us that the material universe, so far as science can determine, is composed of just 'ONE SUBSTANCE'. In its primary form this ONE SUBSTANCE is called 'Cosmic Ether', for want of a better name, and to enable us to speak of it intelligently, and in such manner as to be understood.

"In its primary and original condition this universal Cosmic Ether is composed of infinitely small individual particles, uniform in size and form. In the process of world building, however, vortices develop, or are developed, in this Cosmic Ether—just how, our scientists are too wise to attempt to explain—and each of these vortices becomes a center of 'precipitation', and develops some one of the 'elements' of which our physical world is composed. They have, so far, discovered almost 100 of these distinct, differentiated, 'elements of Nature', and new discoveries are being made constantly. One of the most important of these elements is 'Radium'. Some of the others that have been known to science much longer are gold, silver, copper, iron, lead, water, air, etc.

"When a vortex develops in the Cosmic Ether, and the process of precipitation first begins, a certain number of cosmic particles form themselves into a group which science names a 'molecule'. From this you can readily understand that the **size** of one of these molecules will depend upon the number of cosmic particles of which it is composed.

"Merely for the sake of illustration, let us assume that a group of cosmic atoms composed of 10 would form one molecule of the element we call 'gold'; that a group of these same cosmic particles composed of 15 would form a molecule of silver; that another

group composed of 20 would form a molecule of copper; another of 25 would form a molecule of iron—and so on.

“From this illustration you can see, at once, that a molecule of gold is smaller than a molecule of silver, because it contains but 10 cosmic particles while the silver has 15. The silver molecule would be smaller than that of copper for the same reason—and so on. But each of these different molecules (gold, silver, copper, steel, iron, etc.) is in a state of motion, or vibration, as a **group** of cosmic atoms. And its **rate** of motion is governed by its size. Hence, you can see at once, that a molecule of gold is vibrating more rapidly than a molecule of silver, copper, or iron.

“Science does not know the number of cosmic particles in a molecule of gold, nor in a molecule of silver, nor in a molecule of any other form of matter. They tell us that this is due to the fact that a particle of cosmic ether is so infinitely small that it cannot be measured, weighed, or definitely sensed by human intelligence in any way.”

Q. “Then how do they **know** that there is a different number of them in a molecule of gold from that in a molecule of silver, or in any other form of matter?”

A. “This is an excellent and a searching question, and deserves a definite answer. The manner in which they prove that point scientifically, is this: They take a piece of silver, let us say, and by the application of heat they transform it into a liquid—that is to say, they **melt** it. By increasing the heat to a much higher degree they transform it into a vapor. By the application of still greater heat, they finally break up the silver molecules entirely, and resolve them

back into the cosmic particles of which they were composed by the integrating process. When this has been accomplished, they introduce into the cosmic mass a molecule, let us say, of gold. Instantly this gold molecule becomes a center of re-precipitation. But this time the process of precipitation is in the form of gold and not silver. This means that the introduction of the molecule of gold, at just the right time and temperature, starts the re-precipitation in groups of 10 (gold), instead of 15 (silver); and hence, when the re-precipitation is complete they have a piece of gold instead of the piece of silver they began with.

"In the same way, they can take a piece of copper, zinc, lead, or other metal, and do the same thing with it. That is, they can disintegrate it, break it up into its original cosmic particles, and then re-precipitate it in the form of gold, or any other metal they desire."

Q. "But is not this what scientists call '**the transmutation of metals**'?"

A. "It is. It is one of the things which our modern physical scientists have been striving to accomplish during the last 300 years. It was, however, one of the triumphs of Natural Science many thousand years ago; but, for reasons which have to do with the welfare of humanity in general, they concealed their knowledge of transmutation of the elements, and have withheld that scientific secret from the world until humanity shall have developed to a point of Soul development where the knowledge would not do more harm than good. From time to time, physical scientists have claimed that they have been successful in the 'manufacture of gold' from the

elements. In one such instance, about 50 years ago, a scientist made a number of demonstrations which convinced a number of his colleagues that he had actually re-discovered the secret of transmutation. He was offered the insignificant sum of \$50,000,000 for his scientific formula—**provided** he would submit it to the acid test of having one of the acknowledged great scientists of the time **prove** that the formula would actually convert silver, or copper, or some of the baser metals, into gold. He refused to sell his formula, giving as his reason that the results, in the hands of a mercenary owner, would demonetize gold and silver, destroy the basis of the money of the entire world, and accomplish far greater harm to humanity than pestilence, famine, wars, and all other destructive agencies combined.

“Whether this was his real reason for refusing to divulge his formula is something which seems likely to remain a secret—for the immediate present, at least.

“But the objective point of this explanation was to establish the scientific fact that all matter, both physical and spiritual, is in a state of molecular motion, and that the rate of such motion is governed by the size of the individual molecules of which any given substance, or form of matter, is composed.

“This will enable you to understand that the ‘finess’ or the ‘coarseness’ of any given material, whether physical or spiritual, is determined by the **size** of the individual molecules of which it is composed; and that the size of the individual molecules determines their rapidity of motion, or vibration; the rule being: ‘The larger the individual molecule the slower the vibration, or movement, and the coarser

the substance they compose'; and the converse of this is equally true, namely: 'The smaller, or finer, the individual molecules of which any material substance is composed, the higher the rate of motion, or vibration, and the finer the substance which the molecules compose'."

Q. "When I asked you my first question I observed that you hesitated to answer me. Then you seemed to be communicating with some one. I assumed that you were conferring with some of your Teachers, to be sure that your answer would be scientifically correct. Was I right in this?"

A. "Yes. You must not forget that I am not much of a scientist myself, and I have not been on this spiritual plane long enough to have become an authority for you. Hence, when you asked me your first question I was not sufficiently certain of the answer to trust myself entirely. I felt that I needed the assurance of my scientific Instructor upon the fifth spiritual plane. I therefore hesitated long enough to call him and get his explanation before giving you the answer."

Q. "Will you tell me the method by which you are able to communicate with him while he is on another spiritual plane above and beyond you, and I suppose at a great distance from you?"

A. "I will try. As you already know, thought is a force. This means that each and every thought your mind formulates, sets in motion the etheric substance of the universe. This radiates in every direction from your brain as a center. Like a pebble dropped into the still water, it sets in motion waves of the etheric substance. If these waves are not directed by the mind into some definite line or channel, they sim-

ply radiate as I have indicated, from the center of thought. But the direction of their travel is absolutely within the control of the thinker, so that he may direct them into definite currents, as he wills. When I called the scientific Master, I fixed him definitely in my own mind. That act alone, on my part, established a fixed and definite line of sympathy (or communication) between my mind and his. This created the definite channel (or wire, as you would call it) over and upon which my thought then traveled directly to him along that fixed and definite line.

"The nearest approach to this process which you have on your side of life is in your use of wireless telegraphy. It will not be long until you will also be using wireless telephony. This is but a much coarser physical means of transmitting thought than the one I just used to call the Master on the fifth plane. By the wireless telephone, the sound of your voice will travel upon the etheric waves of the earth plane. You can direct them in straight lines, by the establishment of wireless stations, or 'nodes'—as our spiritual scientists call them.

"From your own personal experience, oft repeated, you know that you can mentally call me at any time and at any distance. You know also that I always get your call and respond instantly. In this you are making use of the same method which I employ in calling and talking with the Master, only you are on the earth plane, while I am on the spiritual. It is all a matter of the **degree of fineness** of the force employed.

"Mental telepathy is rapidly becoming a definite science. There are now a good many psychics upon the earth plane who are able to communicate with

those at a distance, on either plane of life—although, as yet, they are not very proficient, or adept in their control of the process. Some of them are not able to explain how they accomplish the result of transmitting their thoughts; but the fact remains that they do the thing, and that they do receive the thoughts of others in the same way. There is no doubt but that the time will come—and it is not far away—when telepathy upon the earth plane will be as generally employed as telegraphy is today. Just how soon this will come depends upon such men as you who know the truth and have the courage to tell it to the world, regardless of the skepticism of the ignorant, or the condemnation of egotists and fanatics.”

Q. “Are you able to hear the physical words I utter when I am talking to you, as I am at this moment?”

A. “No. I receive only the mental, or psychic impulse **back** of your physical words. I get your **thought** with perfect distinctness, but I do not hear your physical voice, or words. By this I mean that the physical agency which carries the sound waves of your voice to the physical ear of your sister on the earth plane, is far too coarse to reach my consciousness here on the spiritual plane. But thought is not only a mere force; it is a force that is set in motion by the **Soul** of the thinker. This **Soul** impulse—or **psychic** force—carries through **all** the planes of matter, and can be caught and understood by all who are sensitive enough to respond to it. The physical words, which are but a crude clothing of your soul impulse, carry solely upon the physical plane—and often but a very short distance even there. They

can be heard only by those who are equipped with a physical ear and a physical brain; for these are the physical instruments for the transmission and the reception of purely physical sounds from one individual to another on the earth plane. But, as I have before suggested, there are a few on the earth plane who are able to transmit and to receive Soul impulses of thought. They do this, however, independently of their physical bodies or physical organs of sense."

Q. "You have spoken of your Master, and have said that he is on the fifth spiritual plane. Would it be permissible for you to tell me how it occurs that he is one of your Teachers, while you are only on the first spiritual plane—as yet?"

A. "In one respect, my dear boy, you are mistaken. It is true that when I come to you, as I do when you receive your instructions from me, I come as near you as I can—without actually materializing upon the physical plane. But I have, in truth, earned the right to live and work upon the **fifth** spiritual plane, and much of my work is done on that plane. But it is also my privilege to come back to you and give you such help as I can in your work of education. You will remember that, since I passed out of the physical life, there have been times when I told you that I must go away from you, for a time, to accomplish certain tasks laid out for me by my Instructor. At those times I was preparing to pass from one spiritual plane to another—the next one above. When I came from your world into the spiritual life, I was only fitted for the first spiritual plane; but I have worked hard, and my Teacher tells me that I have made rapid progress. At any rate, I have

passed from the first to the second spiritual plane, thence to the third, the fourth, and now the fifth. But I am still able to come back to the first spiritual plane and be near you when you come to me for instruction. It may be that a time will come, before you leave that world, when I shall pass on, in my own development, to a plane from which it will not be possible for me to come back so near you. But, even if that time comes, I shall still be able to communicate with you and to help you in your work."

CHAPTER IX

THIRTEEN PLANES OF LIFE

No doubt it would be of intense interest to the reader if he could have the entire story of the boy's account of his spiritual instruction from his "Little Mother", as he so often spoke of her. It would also be a pleasure to him to continue his narrative. But the limitations of space, set for this volume, will not permit. Equally interesting and searching questions from other students must not be slighted.

One of the subjects in which a very large percentage of students of the Great School have exhibited profound interest, and a desire for definite knowledge, is that concerning the various "Spiritual Planes" of life. The following questions will show something of the nature and scope of questions asked.

In every instance the answer comes from one of the Masters of Natural Science, on either the physical plane or some one of the spiritual planes of life beyond the physical. The information they contain is vouched for as coming direct from one or more of the authorized Instructors and Members of the Great School. However, it is never a wise thing, nor entirely safe from possible errors, to accept teachings of any individual, or school, however honest, earnest and intelligent, without first subjecting them to every known test of one's own reason, and the principles of logic—just as far as this may be possible. This is accepted by the Great School as the correct attitude of a true student. He may be convinced

that his Teacher is absolutely honest and sincere, and of the highest order of intelligence. He may accept the fact that his Teacher is immeasurably superior to himself in both knowledge and wisdom. He may even be inclined to accept the statements of such a Teacher as *prima facie* evidence. But it is always wise to hold in the background of one's consciousness the further fact that no man or woman, so far as we know them, is quite infallible. Therefore, giving our acknowledged superiors in personal knowledge and experience full credit for every attainment and virtue they possess, we should only do ourselves, our sources of knowledge, as well as the Cause of Truth, serious injury if we failed to keep in mind the vital and fundamental fact that each one of us must do his own weighing and measuring and determining the value of whatever alleged knowledge or information comes to him, quite regardless of the source from which it comes. That is the wholesome mental attitude of the true scientific investigator and searcher after spiritual truth; and that is the wholesome attitude the Masters of Natural Science maintain in all their own researches and studies. It is the attitude they recommend to all who follow them, or the teachings of the School. It is the wholesome attitude the writer here recommends to every student who honors these pages with his critical consideration. A good many of the items of knowledge and information hereinafter contained have reference to matters which, up to the time of their acquisition by him, lay out beyond the limits of the personal knowledge of the author. It is but fair to the reader, therefore, to know that such matters are herein presented for his consideration solely on the authority of the School of

Natural Science. It is true that, in most instances, they appeal to the highest intelligence, reason and logic; but, even so, there should still be held in the background of consciousness a wholesome reservation which would prevent the reader from the otherwise inevitable mistakes which follow careless reading or negligent studentship.

With this brief preliminary, let us pass to the following questions:

Q. "On a previous occasion you informed me that not infrequently you found yourself unable, of your own knowledge, to answer some of the questions asked you. You stated that some of the Instructors to whom you go for definite information, on such occasions, are living upon some of the higher spiritual planes. Just what does this mean?"

A. We call the plane on which you now live the **physical** plane. When physical death comes the Soul of the individual passes out of the physical plane entirely and enters upon the spiritual, invested with a spiritual body. Intervening between the first spiritual plane proper and the physical plane is an intermediate plane, or condition, which partakes so much of both physical and spiritual conditions, that some of our scientists have named it the "Mezzanine Plane". Some of them, however, call it the "Magnetic Plane". But it is seldom spoken of by those on either the physical plane or the spiritual plane.

Leaving this mezzanine plane out of our count, because of the fact that it is so intimately connected with the physical plane below and the first spiritual plane above it, we will say that the Soul passes through this half-way plane in its flight to the first spiritual plane. But when it arrives upon the first

spiritual plane it is able to realize the fact that it is in a vastly more refined and intense material body, and that it is moving in the midst of a world of material things that seem especially consistent with and fitted to its refined body. In due time the individual learns that he has passed out of the coarse, slow-moving, physical world, and has entered a world of much greater refinement and intensity of activity.

He also learns, from those who are wiser than himself, that there are still finer realms of life and activity yet beyond; that, in due time, when he is prepared, he will pass on out of the first spiritual plane into the next finer which is called the second spiritual plane. Quoting the substance of information received from one of the exalted Spiritual Masters:

“I have passed into the fifth spiritual plane, and am told by my own Instructor that there are **thirteen distinct planes** of life and matter—including the physical—which invest this physical planet. Each of these is finer than its predecessor, and its activities are correspondingly more intense. It is impossible, however, for any one to understand or appreciate just what this means, in all its various phases, until he has had the personal experience of passing from one spiritual plane to another. As an example, I had very little idea of what the transition from the physical plane into the first spiritual plane would mean to me, until after it had been accomplished. Being a natural psychic on the physical plane, I knew positively that there was another life, and that when I passed out of the physical body I would pass immediately into that other life. I had also come to think of the spiritual life as a higher and finer life than that of the earth plane. But in just what various

ways this higher and finer condition of life would express itself to my consciousness, I had but vague and indefinite ideas. I found the same thing equally true when I passed out of the first spiritual plane into the second; and the same thing is equally true of each of the transitions I have made. Nothing but the personal experience ever can give to anyone more than a very imperfect intellectual concept of exactly what each transition means, and just what changes attend it. But, so far as I have gone, it seems to me that the same general principle of **'motion and number'**, or refinement and activity, prevails."

He was asked the following question:

Q. "In passing from the first spiritual plane to the second, does one 'die' as he does when he passes from this earth plane into the first spiritual plane?"

A. "Not in exactly the same way. It is true that one passes out of the material body he inhabits on the first spiritual plane, and that he finds himself inhabiting another and a finer material body upon the second spiritual plane. But I do not believe there was any complete lapse of consciousness on my own part in making that transition. I knew before hand that I was being prepared for the change, and I knew almost to the hour when it would occur. When the time came, I realized that I was withdrawing, or being withdrawn, from my material body on the first spiritual plane. I knew also that I was being received into the second spiritual plane by some of those whom I had already met upon the first. In fact, among those who received me into the second spiritual plane there were two whom I had known upon the physical plane.

"There was another respect in which the transition

from the first spiritual plane to the second differed from my physical death. That is, it was accompanied by no previous suffering of any kind. It seemed to be more like a 'graduation' from one school to another."

Then this question followed:

Q. "You speak of having passed out of your material body which belonged to the first spiritual plane, and finding yourself inhabiting another and a finer material body on the second spiritual plane. Will you kindly tell me, if you may, about the material body you left behind you on the first spiritual plane? Was it buried, or otherwise disintegrated, as was the case with your physical body?"

A. "It was very speedily disintegrated by a spiritual chemical process known to the Wise Men of Science upon the first spiritual plane. The process of disintegration was far more rapid and perfect than that of cremation upon the physical plane; but the purpose is the same, namely, to resolve a discarded and useless body back into the elements from which it came, and thus give it back to Nature for her use in other ways and for other purposes.

"But it is not always that the first spiritual body is thus disintegrated. Like the problem of disposing of the physical body after death, it is held to be, more or less, under the control or direction or disposition of its former owner. I believe, however, that it would be for the best good if immediate dissolution and disintegration were required in all cases. You will better understand my reason for this when I explain that there are those on the first spiritual plane who are inclined to take possession of these undissolved bodies, and they often use them in ways which do

not appear to me to be altogether honest or good. For instance, a number of those who are engaged in controlling a medium on the physical plane, can make use of one of these discarded spiritual bodies in such manner as to make it luminous, and bring it within the spiritual vision of the medium. Sometimes they can even clothe it with sufficient magnetism from the mezzanine plane to bring it within the vision of those upon the earth plane who are attending the seance. Those upon the physical plane, however, cannot tell whether it is alive or not. Naturally, they take it for granted that it is a living individual upon the spiritual plane. For this reason, it may be used by unscrupulous spirits to deceive those who constitute the more credulous physical sitters in any seance of that nature. Thus, they may be made to believe they have actually seen the ex-carnate individual who formerly inhabited the body, when as a matter of fact, the individual may be upon a higher plane of life and far away at the time. From this you will observe that there are those on the spiritual plane who do not hesitate to practice legerdemain and deceptions upon those on the lower planes of life. To me this does not seem right. But this is only my own personal view of the matter, and my judgment is not to be taken as infallible.

“In passing from the second spiritual plane to the third I also left behind my spiritual body I inhabited on the second spiritual plane. But the conditions attending the transition this time were entirely conscious on my part. The same relative conditions have followed each transition thus far made, but with the

fuller consciousness of a progressive unfoldment on my own part.

"I am told by those who claim to know from actual experience, that when I pass into the sixth spiritual plane of life I will leave behind me the last material body it will be necessary for me to discard. Beyond that point, I am told that the process of passing from one plane to the next above it involves merely the refining of the same material body, and that thereafter it is truly a 'graduation' rather than a dissolution."

Q. "How do you manage to make your presence known to me on the physical plane, when you tell me that you belong upon the fifth spiritual plane? As I am looking at you now, do I see your material body and clothing that belong to the fifth spiritual plane?"

A. "No. One of the things which every individual must learn, when he passes through one spiritual plane to the next higher, is how to take upon himself the material conditions of the lower plane from which he has passed. To make this entirely clear to you, when I had passed to the second spiritual plane it was necessary for me to learn how to clothe myself in the material conditions of the first spiritual plane. In other words, every individual on the spiritual side of life must be able to manifest himself and his presence upon each and all of the spiritual planes below him. That is one of the important duties which I have accomplished. It is by the right use of such knowledge that I am able to clothe myself in the material conditions of any of the lower spiritual planes below the fifth—in which I naturally belong. When I come to meet you here, as we are together at this moment, I take on the conditions of the first

spiritual plane, so that I can bring myself within the range of your spiritual vision; for you have not yet learned to see beyond the first spiritual plane—although that would be quite possible for you, with further preparation on your part. Under the right conditions, it is even possible for me to take on sufficient of the material conditions of the physical plane to make myself visible to the physical sight of those on the earth plane. Even the spiritual controls of a subjective psychic, a ‘medium’, may so use the magnetism of the medium as to accomplish that result; but, as you already know, the process thus employed by them is destructive and exceedingly harmful to the medium. I believe I would be quite within the facts in assuming that only a comparatively few of those who inhabit the physical plane believe it is possible for a spiritual individual who has passed out of that life, ever to manifest his presence again upon the physical plane. In this, however, they are mistaken—as they are in a good many other things which have to do with this higher life. It is actually accomplished very often, when the magnetic conditions can be made right for it.

“Merely that you may have the record for future reference, let me say that, in all the mediumistic seances of which I have definite knowledge, the process employed by the spirit controls to ‘materialize’ a physical body, is one which results in serious harm to the medium who is being used by them. Indeed, it often occurs that the controls, in producing a complete materialization, draw upon not only the medium who is always under their psychic trance control, but upon every negative individual present at the seance. That is for the purpose of utilizing the vital, or mag-

netic, element of their physical bodies with which to clothe the spiritual individual who is to manifest as a 'materialized spirit'. By thus drawing upon the human magnetism of the entire circle of sitters, they can get together and control enough physical material to invest the spiritual body of the individual whom they desire to 'materialize'. This brings the material body of that individual within the limit of physical vision, and the physical sitters can see him very distinctly. But in many cases the process so depletes the sitters, as well as the medium, of their vital energies and magnetism that they are almost—if not completely—prostrated, for the time being. It must be clear, therefore, that the spirit controls who employ so harmful a method for the processes of materialization, do so at the expense of the vital energies and physical health of the medium, and often the health and vital energies of the entire circle of physical sitters.

"There is, however, a constructive method by which the same thing may be accomplished without the use of a 'medium' at all, and without drawing upon the vital energies, or the magnetism of anyone whatsoever. This method, however, is known only to the very wise and powerful 'Luminous Ones' upon the higher planes of spiritual life. And they very seldom use it, because they do not find it necessary for the best good of humanity."

Q. "During the years that have passed since you 'died', I have, with intense interest, observed the fact that your presence with me has always been accompanied by an ever-increasing manifestation of LIGHT. I have often spoken of this phenomenon before, and have wanted to ask you for its explana-

tion. Will you explain to me its scientific significance?"

A. "Very willingly and very gladly will I do so, for therein you will have added evidence of the several transitions through which I have passed on my evolutionary way to the fifth spiritual plane. You must know the truth, that in the process of individual evolution and unfoldment from lower to higher planes of spiritual life, there is always a corresponding increase in the intensity of the vibratory state and condition of the material organism, or body, of the individual. But this increase in the vibratory activity of the body manifests itself by a corresponding increase of light. I well remember that when I had been absent from you for some time, in preparation for my approaching transition from the first spiritual plane to the second, the first time I came to you **after** the transition, you seemed greatly surprised and called my attention to the fact that I appeared to you to be enveloped in a strong and brilliant aura of light. Then, as the years passed and you became accustomed to seeing me in the midst of that intensified degree of light, you ceased to observe it. But the time came when I passed on into the third spiritual plane; and the first time thereafter that I came to you, the same thing occurred. You were greatly surprised and again called my attention to the increased intensity of the light in which I appeared to you. Since then the same thing has occurred with each added transition.

"The evidence of my personal unfoldment and spiritual progress translate themselves to your senses as added **LIGHT**. While it is true that I take on the material conditions of the first spiritual plane when I

come to you here, it is also true that back of these material conditions, and shining through them, are the higher and more intense vibratory conditions of the finer spiritual bodies within. In other words, each spiritual plane reflects some of its intensity, in the form of light, upon each and all of the planes that lie below it.

“This will explain to you again why it is that the presence of one of the Great Souls upon any spiritual plane is always accompanied by a marvelous halo of light. And that is why so many upon the earth plane, whose psychic senses have been temporarily opened, have been so vividly impressed with the conviction that they have seen the Master, Jesus. The various physical representations of that Great Master have almost universally been made to show a halo of light either about his head, or enveloping his entire body—as in the artistic representations of the supposed ‘Ascension’ of the Master. These artistic representations have educated the majority of mankind, upon the physical plane, into the idea and the conviction that wherever the Master goes he walks in the midst of a ‘Great Light’. This, in turn, has been followed by the notion that, if He should ever appear to anyone upon the earth plane, it would be in the midst of a great, miraculous illumination. And it is but one more step for them to assume that this luminosity of presence is the special and exclusive sign, index, or badge of the Master, Jesus. Hence, whenever any spiritual individual has manifested itself in the midst of a great radiance of light, this fact alone has been accepted as positive evidence that the individual could be none other than the Master, Jesus. I speak of this again because of the fact that, in the writings

to which you called my attention recently, more especially those since the great war, you mention the fact that the Master, Jesus, was seen upon the battlefields of Europe, by many of the soldiers; and that the evidence of His identity was definitely established by the fact that he appeared in the midst of a wonderful halo of LIGHT.

"Now, whilst I believe in the perfect honesty and sincerity of those who have been so profoundly impressed; nevertheless, I am convinced, in my own mind, that they are mistaken as to the identity of the Great Master. In the first place, any Great Soul from a higher spiritual plane, manifesting to individuals upon the earth plane—as in the instance you mention—would appear to the witness in the midst of a great and wonderful light. Hence, the presence of light is **not** the distinctive sign, index or badge of the Master, Jesus, but belongs to any and all Advanced Souls upon the higher planes of spiritual life who manifest themselves under the conditions you have suggested.

"Then again, although I have been in the spiritual life many years, and I have never ceased to reverence the Martyred Master, Jesus, yet it has never been my great privilege to see Him, nor in any manner whatsoever to sense His immediate presence.

"Furthermore, I have been present on many occasions when individuals in the physical body have obtained psychic glimpses of spiritual presences accompanied by light. In every such instance the individual believed he or she was in the presence of the Master, Jesus. But I, who was present, and personally knew the luminous individual, ~~knew that the~~

witness was mistaken in his assumption as to the personality of the Master."

Q. "In your instruction concerning the spiritual planes of life you have said that there are, in reality, thirteen distinct planes of life about this planet, including the physical plane. Can you tell me why it is that the idea so generally prevails that there are just seven planes of life belonging to this planet?"

A. "Yes, I am glad to tell you; for the question is one which has troubled many more than you. In the progress of evolution from the lower to higher planes of life, the individual is aware of the fact that upon the earth plane, and also upon the first six spiritual planes of life, he is under the influence, or 'pull', of gravity. That is to say, he realizes that there is always and everywhere a constant pull upon him toward the center of the earth, growing less and less as he advances. But when he passes from the sixth spiritual plane to the seventh, he senses the fact at once, that he has reached a point of development and refinement wherein he has entirely overcome this so-called 'pull of gravity' toward the earth's center. From that point forward in his evolutionary unfoldment he knows that he has not only overcome the material gravity of earth, but that he has passed into a realm and a state of being wherein that impulse seems to be reversed, and the natural tendency would seem rather to carry him away from the earth's center, than hold him to it.

"Because of this natural phenomenon the Wise Teachers have named the first seven planes (including the physical and the first six spiritual) the '**Terrestrial Planes**' of life. The remaining six spiritual planes they designate as '**Celestial Planes**' of life.

"It would seem that, in the spread of spiritual education upon the earth plane, there is either no knowledge of the existence of any but the seven terrestrial planes of life; or, it has not been deemed necessary or wise to mention the celestial planes which lie above and beyond the terrestrial."

Q. "As the individual evolves from lower spiritual planes to higher, does it become more and more difficult for him to return to the earth plane and keep his touch with the lower planes and conditions of life upon the planet?"

A. "It would not be strictly accurate, in one view of the subject, to say that it becomes 'more and more difficult', as you have worded your question. It is true, however, that the higher the individual goes in his evolution upon the spirit side of life, the further he grows away from the coarse and primitive conditions of the physical plane of life. But, in another sense, he is acquiring new and added knowledge and power which compensate for and overcome this seeming loss of touch with the earth plane.

"Let me explain: The individual whose evolutionary development and consequent spiritual gravity fix him upon the first spiritual plane of life is, in point of material conditions, more closely in touch with the earth plane than one whose life is normally on the second spiritual plane. He is many times more closely in touch with the conditions of the physical plane than the individual who has evolved to, let us say, the seventh spiritual plane.

"It is equally true that, in point of location, the individual upon the first spiritual plane is closer to earth than is the individual upon the seventh plane. For here is a fact of Nature which has not been

explained to you before: The spiritual planes of life are not identical in location. True, they are identical in space insofar as each lower plane extends out beyond the surface of the earth.

“For illustration: The first spiritual plane interpenetrates the earth to its center, but it extends out far beyond the surface of the physical earth. Therefore, it is identical with the physical earth plane as far as the earth plane extends. But the outer surface of the first spiritual plane—upon which the inhabitants of that plane normally dwell—is many leagues out in space beyond the surface of the earth.

“In the same way, the second spiritual plane is identical with the earth—as far as the earth plane extends—and also identical with the first spirit plane—as far as the first spirit plane extends—but the **surface** (upon which its inhabitants normally live, move and abide) is far out in space not only beyond the surface of the earth, but beyond the surface of the first spirit plane, and correspondingly further away from the earth plane. In like manner, the surface of the third spiritual plane is far out in space beyond the **surface** of the second, and it completely surrounds the earth. The **surfaces** of the fourth, fifth, and so on, to and including the thirteenth plane, are correspondingly further and further out in space from the **surface** of the physical earth. And each spiritual plane completely surrounds and penetrates all those below it, including the physical earth as the nucleus, or core, of the planet called ‘earth’.

“Hence, in point of actual distance, the inhabitants of the thirteenth plane, when they are living and moving normally upon the surface of that plane, are vastly farther away from the inhabitants of the

earth than are the inhabitants of the first spiritual plane, or of the mezzanine plane.

“But you must remember that the individual who has evolved to the thirteenth plane also has acquired the knowledge and the added power which together enable him to retrace his steps back through all the spiritual conditions intervening, and to stand upon the plane of the physical earth. In order to do this, however, he must take on, or invest himself with, the conditions of all the several intervening planes of life and materiality. While, in one sense, the actual doing of this involves a corresponding effort on the part of the individual who thus desires to descend from the thirteenth plane and personally visit the surface of the material earth plane of life, at the same time, you must keep in mind the fact that in evolving to the thirteenth plane he has acquired the added knowledge and power which enable him to make this descent into the coarser conditions of materiality. And in the possession of this added knowledge and power, you can understand that it is, in essence, no more difficult for him to return from the surface of the thirteenth plane than it is for him to descend from the surface of the tenth, when he had only evolved to that plane and condition of life and had acquired the knowledge and added power which go with that degree of evolution.

“Hence, in this sense, it could hardly be said, with scientific exactness, that he is ‘less in touch’ with the plane of earth than he was when he had evolved only to the first spiritual plane of life and conditions.

“But here is another phase of the subject which must be taken into account before any answer to your question is complete: As the individual evolves

to higher planes, his normal life, activities and labors are upon the **surface** of his own plane of life. Whatever he may desire to accomplish for the benefit of those in the plane or planes below him, is normally accomplished by the aid and cooperation of those in the planes below him. That is to say, if one in the thirteenth plane desired to accomplish a definite work for the inhabitants of the earth plane, he would employ the services and the aid of the inhabitants of the next lower plane (the twelfth), who would hand it down to the next, and so on, until when it had reached the first spiritual plane there would be those upon that plane fully equipped and ready to do the thing desired. This is the general method employed in such events. But it does not mean that the individual could not himself descend to the plane of earth and accomplish the thing desired, or superintend its accomplishment.

“There is yet another definite reason why this method is employed. As you already have learned, the individual, in passing from the lower to the higher planes of spiritual life, develops within himself the dynamic powers and elements of **LIGHT** exactly corresponding with his degree of evolutionary unfoldment. The material body, as it evolves upon the spiritual planes of life, becomes a dynamo of ever-increasing power and **light**. This fact you have observed in my own development, as well as that of many others with whom you have been in constant fellowship. You have remarked the fact to some of these, and have received their explanations for this phenomenon of Nature in her evolutionary plan of life.

“You will also remember that, on many different

occasions, the Great Friends who are very far above and beyond me in their evolutionary unfoldment, have come from their several abodes in the higher realms of spiritual life and have approached you personally for the purpose of answering to you certain scientific questions which only they could answer with authority and with scientific certainty and assurance, but which you had proven yourself ready to receive.

"You will also recall the fact that their presence, even though they had clothed themselves in the material conditions of all the intervening planes of life between them and the first spiritual (in which you sensed their presence) nevertheless, the light which radiated from them was so intense, and the power of its active radiation was so irresistible that your spiritual eyes were blinded for a time, until you were able to adjust them to the dynamic force and condition of their presence and environment. On one such occasion I was present upon the first spiritual plane. I recall the fact that it was some time before you were able to adjust yourself to the necessary resistance, and look into the faces of your visitors.

"Now, since this condition obtains with one of your own high evolutionary development, you can readily understand and appreciate to what added degree of intensity it must obtain with the average individual of earth. You can also understand to what added degree of intensity and dynamic power it would obtain in the case of psychics who have been developed through the subjective process of mediumship. In truth, it would be impossible for the Great Friends to manifest their presence to a medium

(unprotected) without destroying his or her spiritual sight entirely, for the time being."

Q. "Does there come a time when the individual ceases entirely to communicate with the inhabitants of the earth, or with the lower spiritual planes of life, because of the difficulties and conditions to which you have referred—or to others which you have not mentioned?"

A. "I believe I am justified in stating that there does come a time in the spiritual evolution of every Soul that has been 'born of woman' upon the plane of earth, when the evolving Soul ceases to manifest itself personally upon the earth plane, or even upon any of the lower planes of spiritual life upon this planet.

"This is suggested by what the Great Friends tell us of the 'Interplanetary Life and Conditions' which obtain after the individual has completed his evolution upon the thirteenth plane of life upon this planet.

"But this is a subject that takes us too far away from this practical life of service. It will therefore be reserved for another occasion."

Q. "On what conditions depends the individual's readiness to pass from a lower spiritual plane to the next higher? And how are they accomplished?"

A. "The entire problem of spiritual evolution has its foundation in **the living of a life** in conformity with the individual's highest concept of Equity, Justice and Right.

"Such a life results in a constant refinement of the material body in which the spiritual individual—the Soul—clothes itself upon any given plane of life. Accompanying this active exemplification of moral

principles goes hand in hand the educational work of the individual by which he must acquire such knowledge through experience as enables him to master all those forces and powers which make it possible for him to prove that he is ready to pass on to a higher plane of life and endeavor.

“When he has acquired the knowledge necessary upon any given spiritual plane, and has attained to the degree of refinement necessary through the exemplification of a moral life, his preparation for the next higher round of life and experience is complete and, by the natural law of his Being—the Law of Spiritual Gravity—he passes on, leaving behind him the spiritual conditions which have bound him to the lower plane of life.

“Remember, however, that this process of refinement through the living of a life may be accomplished while the individual is yet in the **physical body and upon the earth plane of life**. When he has acquired sufficient knowledge, together with sufficient refinement of his spiritual body, he may pass out of the physical plane of life directly into any plane of spiritual life for which he may thus have fitted himself to ascend. And that, indeed, is one of the most inspiring rewards which every individual has upon the earth plane to make his life a living expression of the Moral Law, and to acquire knowledge through experience in conformity with the Evolutionary Principle of Life.

“Remember also that no individual effort to acquire knowledge and experience for beneficent purposes is ever lost. In the great Book of Nature is recorded every act of true and unselfish service in the Cause of Humanity. And every such effort has its specific

and adequate reward in the preparation of the individual's Soul for advancement to higher planes of life, to greater accomplishment and happiness.

"The Man of Nazareth was not deceiving his disciples when he assured them, in effect, that if they would do the things which He indicated, and exemplify in their lives the Law of Evolutionary Unfoldment, the time would come when they would not only be able to do the things which they had marveled at—when they saw Him do them—but they would be able to accomplish even '**greater things than these**'.

"He was but outlining to them the inevitable operation of the great Law of Compensation.

"This great Law which is 'the same yesterday, today and forever' is the key to all individual unfoldment and development. It works today exactly as it did two thousand years ago; yea, even two hundred thousand years ago, or from the beginning of Time—if Time ever had a beginning. And it will continue to work the same inevitable results to the individual who applies it to his life, tomorrow, two thousand years hence, or two hundred million years hence, or until the end of Time—if Time ever has an ending.

"The great fact which I desire to impress upon your mind and Soul indelibly is this: The Laws of Nature are fixed and immutable. Her processes are unvarying and inexorable. Her rewards are changeless and inevitable. We may rely upon them today with the same assurance and the same guaranties as did the Great Friends—the Wise Men of the East—who followed the 'Star' that led them to their infant Master in Bethlehem of Judea. Knowing the Law, they followed its leading, knowing with absolute certainty that it would guide them aright.

“The Great Friends of today also know the Law and they travel the pathway of life with the same unwavering Faith in the beneficence of Nature and of Nature’s God.”

CHAPTER X

MORE ABOUT SPIRIT PLANES

Any author who ignores the natural, legitimate and reasonable demands of his readers, has no right nor valid excuse for inflicting them with any message he may have to give them. His message, under such conditions, will be to them an infliction and devoid of benefit to anyone. That his readers may be able to receive his message, they must not only need it, but be ready for it. The Great Friends have learned, long ages ago, that there must be a real demand in the Soul of the student for definite knowledge, and the student must be made to know the exact nature of that demand, before his attitude of Soul is right, and before he will be able to receive and benefit by any message, however exalted or vital it may be. In other words, the student must first create the proper demand for knowledge before he is entitled to receive it; and when he has created a legitimate demand for knowledge, he is entitled to receive it, and the true Instructor will not deny him.

In recognition of this vital principle, an invitation was sent out to as many of the Students and Friends of the Great School—living in this country—as could be definitely located, briefly outlining the general theme of this volume, and giving them the opportunity to formulate in writing and send to the author such questions as they desired him to answer for them, within the scope and meaning of the theme to be covered.

The response to that invitation was most gratifying and significant. A sufficient number of excellent, searching and pertinent questions have come in, to call for at least two volumes of the size contemplated, and there can be little doubt that many more are on the way.

Many of the questions already received are duplicates. A considerable number of others do not seem to fall within the chosen theme of this volume. The latter, of necessity, must be reserved for future consideration, either in another volume or through the channel of personal correspondence or possibly in a magazine (which seems to be in embryo in the minds of a large number of the Students and Friends of the Work).

After setting these aside for future consideration there are still many that are entirely proper for consideration in this volume. But a single volume, of the proper size, would not cover more than one-half of them. This represents a problem which can be solved in one way, and one only. That is by selecting from the entire number those which fit in most perfectly with the theme and purpose of this volume. This, however, is going to leave a sense of disappointment in the minds of a good many students and friends who fail to find therein the definite answers to their specific questions, when the book reaches them. But, knowing the difficult problem of the author, it is earnestly hoped and believed they will be generous in their disappointment, and know that there has been no desire nor effort to discriminate against them, in placing their excellent and worthy questions in the "reserved" list for future consideration.

There is yet another list of questions, already received, which must be catalogued under yet another heading. If it were not for the fact that the questions themselves are sufficiently numerous and voluminous to require almost a volume, it would be a very simple and easy matter to answer them altogether, with the simple and honest answer: "I DO NOT KNOW." For, while these questions cover a very wide range of subject matter, they have to do mainly with the "ultimates" in Nature, concerning which even the Greatest of the Great Masters is compelled to answer: "I DO NOT KNOW."

Bear in mind that the sub-title of this volume limits us to "What Science KNOWS of the Spiritual World". Many of these questions, referred to, would give us subject matter for almost endless and futile, but interesting discussions, arguments, disputes, speculations, surmises and guesses; but these would not add so much as one iota of real scientific knowledge to the world's present stock. Hence, these questions are not merely reserved for future consideration; they are **rejected** for lack of knowledge to answer them.

While the questions hereinafter selected for consideration come from many different students and friends, they have been grouped and arranged in such manner as to preserve a natural sequence of subject matter.

But the answers, from this point forward, are those of the writer. Wherever it has been necessary for him to draw upon the greater knowledge of the Masters of Natural Science, that fact has been indicated in such manner as to leave no doubt in the mind of the intelligent reader. Wherever the answer,

or any part of it, is inclosed in quotation marks, that fact indicates that the matter has been referred to one or more of the Great Masters of Natural Science, and a direct answer obtained from that source. Otherwise, the answers are those of the author of this volume, and he assumes full responsibility for their scientific accuracy. With this explanation, which has seemed to be due to all parties concerned, the way is cleared for what follows:

Q. "It has come to me that there are certain psychics who claim to have received a considerable amount of definite information concerning what they term the 'Strata' of the various **Planes** of spiritual life. While I am already familiar with some of the information on this subject; nevertheless, inasmuch as I desire to present the matter from the exact viewpoint of the Great School—wherein you are an accredited Member—permit me to ask the following definite questions:

(a) "Is it true that each one of the spiritual planes is made up of a number of different and distinct **strata**?"

(b) "If so, how many of these strata are there in each spirit plane of life?"

(c) "Have these strata definite relative locations with reference to each other, in space?"

(d) "If not, then in what way are they differentiated, if at all?"

(e) "Assuming that they exist, what is their scientific significance?"

A. My friend, your several questions lead us, at once, into a rather abstruse and somewhat technical scientific problem. Some phases of it you may, perhaps, not be able to grasp as perfectly as you desire.

If so, you may follow up these questions with others that will enable us to clarify the subject and reduce it to simpler form. Briefly, therefore, let me answer your several questions in their order:

(a) Yes, it is true that each of the spiritual planes is composed of certain variations of condition which may, in a technical sense, be designated as "Strata".

(b) There are **three** basic, primary and positive strata. Then there are **four** secondary, composite strata. Finally, there are **six** definitely distinguishable strata which seem to be mathematical combinations of those which lie below them in point of condition.

(c) These definite strata are not separated from each other by any space demarkations.

(d) They are differentiated from each other by varying degrees of refinement of the material conditions of which the entire plane is composed.

(e) They are significant of the thirteen definite and distinct evolutionary steps to which an individual must ascend in his progressive unfoldment through any given spiritual plane of life.

Now let us go back and cover the subject more definitely from a distinctly scientific point of observation:

As indicated by what has already been said, these strata are not marked off from each other by anything of the nature of space demarkations. In truth, they are not distinguishable at all to the individual who is in the process of evolvment through any given plane, **except** that as he passes upward he is able to look back over the pathway he has traveled

and distinguish those strata over which he has passed in his upward progress.

The only index by which these varying strata may be distinguished, by one who has passed through them, is by the phenomenon of **color**. The reason the individual is not able to distinguish these varying colors while he is passing through them is, that he is without the means of contrasting them with each other. This ability, however, he acquires as he passes upward through any given plane. He cannot see ahead of him into evolutionary conditions of refinement and activity which are yet above and beyond him; but he can see into those through which he has evolved. This is why the evolving individual can see and distinguish the colors through which he has passed, but cannot see those which lie yet beyond his state and condition of development.

But, let us suppose he has evolved through the first spiritual plane, and is now in the second. From his higher spiritual condition of evolution, he is able to look back at the first spiritual plane and, looking into it, he is able to see distinctly each and all of the thirteen distinguishing colors, as well as many intermediate **shades** of color which bridge the evolutionary spaces between the different strata colors.

The three which stand out most clearly and distinctly to his vision are the three primary colors—red, orange and blue. He is able to distinguish the spiritual conditions of refinement and activity which are indicated by those three primary colors, and the order in which they are named is the order in which the individual approaches them in his evolutionary

journey upward and onward through any given spiritual plane.

Then follow in the order of their distinctness the four secondary colors—yellow, green, indigo and violet. These seem to be indeterminate strata, which in point of their degrees of refinement and material condition, bridge the condition which lies between those expressed by the three primary colors. Consequently, although clearly enough differentiated to be equally distinguishable, they do not stand out with the same positive and obtrusive distinctness which characterizes the three primary colors.

Then follow the six still less positively marked strata which represent the intermediate degrees of refinement lying between the secondary colors and conditions. These are distinctly harmonic colors, forming mathematical nodes which stand out with sufficient distinctness to be distinguished by one who has passed beyond them in his evolutionary journey toward LIGHT.

But there are yet innumerable tints and shades of condition and corresponding color which run between the thirteen distinct conditions which have been indicated, called strata. These, however, do not stand out with sufficient distinctness and individuality to give them the importance of distinct strata. They are, rather, the intermediate tintings with which the Great Eternal Painter fills in the delicate effects upon his great Canvas of Nature.

And now we come to the final question in your list, namely, the significance of these various colors.

As you will already have perceived, they are the objective phenomena by which Nature indicates the various degrees and steps by which the individual

evolves through any given spiritual plane in his evolutionary progress toward the Infinite, Mystic LIGHT which marks the goal of individual endeavor—at least theoretically.

Since each individual takes on the condition of each and every stratum, as well as of each and every intermediate shade and tint, he therefore expresses in his personality the exact evolutionary status at which he has arrived at any given time. To those who have traveled the evolutionary pathway ahead of him his life is thus an open book. To all who are ahead of him, upon the path of individual evolution, his exact status is known by the color of his spiritual body; or, by the emanations of spiritual vitality which constitute his spiritual aura.

Q. "Do these same, or analogous, conditions exist upon the spiritual plane of life? That is, do we upon the earth plane represent, to an evolved spiritual being, let us say upon the first spiritual plane, or upon any higher plane, the degree of our spiritual unfoldment, by the same law and the phenomena of color? In other words, to make it still more specific, do I represent to you a definite and distinct color whereby you are able to determine my exact spiritual status?"

A. Yes. But, in your case, as in the case of many others upon the earth plane, your distinct color is not that of any physical hue. It is, therefore, possible to know that you have evolved to a plane entirely above the conditions of the physical plane of life. By this fact it is determined that, if you were to "die" physically at this moment, you would pass directly through the magnetic field, or mezzanine

plane, as well as through some of the lower spiritual planes of life.

Q. "Could you tell me, then, the exact evolutionary level to which I would rise upon the spirit side of life at this moment, in the event of my liberation from the physical plane through physical death? If so, would you do so? And how would you proceed to determine my exact spiritual status?"

A. Yes, a Master can tell the exact level to which you have attained in your spiritual evolution, at any given time. But, in this one thing I must ask your indulgence. It would not be within the lines of my duty or responsibility to answer your question.

But it is not improper to disclose to you the method by which a Master may know your exact spiritual status. By the degree of intensity of your magnetic and vital radiations, one who has already evolved through those conditions is able to locate the spiritual plane to which you belong. And then, by comparison of your aura color, as well as its distinct shade and tint, it is possible to locate your exact evolutionary status in that plane.

And so, you will see, it is but an application of the same principle of life, and there is, to those who understand its meaning and significance, a great comfort and satisfaction in the knowledge that Nature conceals nothing from us which we are justly entitled to know; and that she always so provides that each of us fits into the scheme of life so perfectly as to leave nothing to be desired, beyond the simple fact of our own greater progress and more perfect unfoldment.

Q. "Has the magnetic field, or mezzanine plane, a

distinct color and condition of its own? If so, would you kindly tell me something of it?"

A. Yes, the mezzanine plane is a secondary intermediate between the pure physical plane of earth and the first pure spiritual plane. To the individual who enters it from the earth side it represents a condition of deep shadow. To those whose spiritual evolution is such as to leave them in the lowest round of the magnetic plane, the condition is that of almost, but not quite, complete darkness. From that deep shade of darkness there is a gradual ascending of the scale toward Light. At the point just before it emerges into the pure spiritual plane, it represents a fair analogy to the bright moonlight of the earth plane.

Running through the entire magnetic plane there is also a phenomenon of the color scheme of Nature that is perfectly clear and distinct to one who is able to look at it from the higher spiritual view. But the individual who spiritually belongs in the mezzanine plane, or magnetic field, is unable to see these colors, **except** as he has passed through them from the earth side.

Q. "There seems to be a very wide divergence of alleged information, coming to us who live upon the physical plane, through the various psychics of earth, concerning the habitat of humanity immediately after physical death. Some assert with absolute certainty that all, without exception, pass at once into a state and condition of life corresponding very closely with the mezzanine plane, as you and other Spiritual Teachers have explained that state and condition, and as I am able to see and understand it myself. Others assert, with the same positive assurance, that **all** mankind go at once 'through the

Valley of the Shadow of Death' directly into one of two extreme conditions and states of spiritual life, namely, 'Heaven' or 'Hell'. There are yet others—such, for example, as the average spiritualist—who tell us that all pass directly into the first spiritual plane, and thence evolve to each and all of the seven spiritual planes with which they are acquainted—as indicated by their writings, as well as by their mediums. Will you give me a definite statement of facts which will enable me to explain this matter more fully and exactly to those who come to me for information upon the subject?"

A. From what has already been said, in answer to other kindred questions, you now know that individuals pass from physical death directly into any or all of the various spiritual planes or conditions of life, from the mezzanine, or magnetic plane, to the thirteenth plane. As you already know, the determining factor—under the Law of Spiritual Gravity—is the evolutionary status at which the individual has arrived when physical death overtakes him. Whatever development he has attained, under the great Law of Evolution, fixes, with scientific certainty, the spiritual plane—as well as the stratum within that plane—to which he will rise the moment physical death liberates him from the plane of earth.

It is not true, therefore, that all pass from death into the mezzanine plane, or magnetic field, or into any other plane of life which corresponds to it. It would be fair, though not an absolutely correct statement, to say that a very large percentage of humanity pass directly from physical death into the magnetic field, or mezzanine plane. This, however, might convey a wrong impression, if left without further

explanation. For instance, many of those who pass directly into the mezzanine plane remain there but a very short time—often but a day, a week, or a month—long enough to awaken to a full realization that they are no longer upon a physical plane in the physical body, and long enough to divest themselves of the physical, magnetic bond which binds them to their former physical life. Thence they pass into the first spiritual plane, and from there they evolve in accordance with their several conditions.

It would seem that possibly one-half of all humanity stops in the mezzanine plane, for some period, from a few hours to many years of time—depending upon their evolutionary status at the time of physical death, together with their desire (or lack of it), their earnest effort (or lack of it), to rise above that plane and condition of life.

Many upon the earth plane are taught, with all the authority of the most rigid dogmatism and fanaticism, that they will pass from physical life directly into a place and condition called "Purgatory"—a sort of half-way place between "Heaven" and "Hell". It is supposed to be a place and condition from which the individual can rise into "Heaven" only through being "purged" of his sins—usually by the aid of the priesthood—and if he fails to obtain "purgation" he not only fails to rise into "Heaven", but he inevitably sinks under the weight of his sins, into "Hell"—the antithesis of "Heaven".

Almost all of these dogmatic religionists pass, at physical death, into the mezzanine plane, for a time, and (solely because it so nearly corresponds to what they have been taught concerning "Purgatory") they accept it as such and adopt it as their "home" until

they can have time to obtain the "purgatory" aid of their priesthood, and ascend into "Heaven".

So forcibly and emphatically have they been impressed, during physical life, with the necessity for this place of "Purgation"; and so vividly is it fixed in their consciousness that often it requires long and patient effort on the part of the Border-Land Workers to free them from their superstition, obtain their intelligent cooperation in the work of their own liberation, and help them out of the mezzanine plane into the first spiritual plane.

From this explanation you will be able to appreciate something of the evil consequences of such a religious doctrine and error. It handicaps the individual from the moment he emerges from the physical body until, through the patient process of education, his religious superstition is finally overcome and removed.

Again bear in mind the fact that there is a great and fundamental LAW OF LIFE which governs this entire problem. It is the ennobling and inspiring Law of Individual Evolution; and when the Law is understood by humanity upon earth, that fact will go a long way toward depopulating both "Purgatory" and "Hell", as well as disposing of the superstitions of all dogmatic religions of earth.

Q. "Why is it that so many who pass from this earth plane seem to gravitate naturally to the mezzanine plane and apparently remain there indefinitely?"

A. Remembering that the people of earth take up the spiritual life exactly where they leave off the physical; remembering also that they are neither wiser nor better, the first moment after they arrive in this spiritual life, than they were one moment

before they left the physical, you can readily understand and appreciate the fact that they carry all their religious beliefs, convictions and superstitions over with them. Not only this, they are just as eager to find justification of their religious beliefs as they were in the physical life. A Methodist on the physical plane remains a Methodist on the spirit side of life—**until**, through education and personal effort, he has outgrown the narrow limits of his church creed. A Presbyterian, in like manner, remains a Presbyterian, and a Catholic remains a Catholic—**until**, by the same process of education and growth, he rises above his superstition and his destructive fear of punishment.

Now, no doubt you will sanction the statement that a very considerable number of the most deeply religious people of earth are taught to believe there is an intermediate place and state of being—between “Heaven” on the one hand and “Hell” on the other. They are taught that those who have deliberately sinned on earth must go to this intermediate place and condition—called “Purgatory”—there to remain until they have been “purged” of their sins. In some instances they are taught to believe that only through the prayers and interventions of their earthly priests and ministers is it possible for them ever to win their liberty from this place of purgatory, and pass on into the spiritual life which leads to Heaven and away from Hell.

The very fact that they find themselves, on arriving in the spiritual life, in a place and condition so nearly answering their own conception of what a “Purgatory” ought to be, they assume that they are really and truly in the Purgatory of which they have

been told by their religious, earthly teachers and priests. Immediately they set about adjusting themselves to the conditions of this new life and environment, with that conviction definitely fixed in their minds and souls. And, not understanding the meaning or the application of the Law of Individual Evolution, the meaning or value of Individual Effort, they accept the situation as they find it and make no effort to rise above the conditions, until the Border-Land Workers, through the educational help they can give, are able to lead them into the Light of Truth, and point them to the way which leads upwards and out of their miserable condition of darkness, into Spiritual Light. Some of the most fanatical religionists resume the lines of their former religious work upon earth, and join the organized bands of religious fanatics on the spiritual side of life who spend their time and efforts in trying to influence those of earth whom they have left behind.

CHAPTER XI

SPIRITUAL PLANES (Continued)

Q. "What are the requisite qualifications of a Helper on the spiritual planes?"

A. The natural qualifications and characteristics of a "Good Student" upon the physical plane. He must possess the quality and degree of Intelligence to enable him to understand the instructions he is to receive and how to make an intelligent application of that knowledge to the Work in which he is engaged. He must possess natural Desire for Knowledge which complies with the demands of the Constructive Principle of Nature. It must be a wholesome and constructive desire. He must have the necessary power of individual Attention, the Moral Courage, the Determination, the Perseverance, the Unselfishness, the Cheerfulness, the Humility, the Tolerance and all the other characteristics and qualities of a "Good Student"—as each individual Student of the School upon the physical plane has come to know during his own preliminary courses of preparation for his Work, as such.

Q. "What would disqualify one there for the Work as a Helper?"

A. This depends somewhat upon the exact department of endeavor into which he is to be admitted on that side. But since the Border-Land Workers constitute one of the most important Schools of Spiritual Endeavor, let it be supposed that the individual desires to enter that specific department of the Work.

He must pass a rigid examination before he is permitted to assume the responsibility that every indi-

vidual Border-Land Worker must be prepared to discharge in full. His examination must show—to the satisfaction of those whose business it is to pass upon the qualifications of those who enter that service—that he possesses a sufficient degree and quality of each individual characteristic to enable him to **develop**, under the necessary instruction and help, all the qualities and characteristics of a Good Helper in the Work. If his Intelligence is deficient, if his earnest Desire is wanting, if his Moral Courage is lacking, these things would disqualify him for immediate service. But if he proved that he possessed all the necessary qualities in sufficient degree and quality to **develop** into a Good Helper, with time and instruction, he is so classified and given the right to enter the School of Preparation.

Q. “What determines the individual’s occupation in that life?”

A. His own natural desire and preference, insofar as these may find constructive gratification upon that plane of life and endeavor. For instance: If his natural desire and preference are to become a great spiritual musician, he is first instructed in what are the duties and responsibilities of a “Great Musician” in the world of spiritual life. He is made to know just what are the opportunities which that profession opens to the individual to **serve his fellows**. He is schooled until he knows the Motives that must govern the musician in the service he is to render. After the individual has been educated sufficiently in the basic principles of spiritual life to have a clear understanding and appreciation of just what is involved in the life and work of a musician, he is informed in the same way concerning other lines of

endeavor; and, when he is able to do so intelligently, he is permitted to select his vocation and proceed to qualify in it, with every facility to that end. If he should learn, however, that some other department of endeavor will afford him greater opportunity for Service, he may abandon his "Musical Career"—as one may in this life—and substitute some other vocation. But every inducement which may influence his decision in this physical life may exert its influence in that life. After all, he is left free to determine the field and the lines of his occupation there, as here. And this is entirely consistent with the Law of Life which makes each individual the sole arbiter of his own destiny. If this were not true, what would become of the Law of Personal Responsibility and Moral Accountability? Remember that Nature is **Consistent**.

Q. "Are the lower, or the higher, planes of spiritual life congested by vast numbers of individuals?"

A. No more so than is the physical plane. The various "planes" represent the different states and conditions of materiality **through** which the individual Soul must **pass** on its way to its individual goal—whatever and wherever that may be. The only things that remain fixed and permanent, in this regard, are the "planes" themselves and the conditions of individual life they represent. The individual himself is never in a state or condition of "**fixedness**". He is forever moving. He is "**passing through**" these various "planes", on his way to Individual Completion. As he passes from one plane to another, he makes way for another to follow him. Hence, in a sense, the great stream of human life upon the spiritual planes, just as it is on the phys-

ical, is moving on and on in an endless procession—coming in at the “bottom” and going out at the “top”. Thus, as rapidly as one generation passes **out** of any plane of life, another comes **in**. Hence, you can see that Nature herself takes care of the problem of “congestion” in her own way—and in the only way that could possibly solve it.

Q. “What is the greatest crime on the spirit plane?”

A. It would seem that the term “Sin” would be the better one, for SIN is the conscious and intentional evasion or violation of Personal Responsibility. And the **degree** of the Sin, or the Crime, would naturally be determined by the severity of the **penalty** it evokes under the **Law of Compensation**.

If you will turn to Chapter I, page 7, of “THE GREAT PSYCHOLOGICAL CRIME”—Volume II of the Harmonic Series—you will find a definition of a “Psychological Crime”. You will also find the definition of “A Great Psychological Crime”. By reference to paragraph 3, at the bottom of the page, you will find the definition of “THE GREAT PSYCHOLOGICAL CRIME”. This, undoubtedly, is the crime to which you refer. If you will make a careful study of that volume, you will find the answer to your question, given in detail therein. It would be quite impossible to repeat it here, for reasons which the reader and questioner will both appreciate when they have examined with care the references here noted.

Q. “What should one strive to do first, after arrival on the spirit side of life, to attain the largest and most rapid spiritual growth and development?”

A. The very first thing is to adjust yourself to the new environment and conditions of your life.

This involves a careful study of your new environment, of each and every condition of life and nature involved in it, a clear and accurate understanding of the meaning and purpose of each individual phase of that environment and a definite knowledge of its effects upon yourself. Having done this, you are in position to know just how to adjust yourself to the new conditions of your life, so that you may take up your life with the least possible delay, push forward along constructive lines and take the next regular step in your own evolutionary unfoldment and growth.

One of the most common errors committed by those who pass into the spiritual life, is to take for granted that their earthly philosophic and religious views are correct. They seek only to justify their earthly views, rather than to learn wherein they have been at fault. The natural result is individual stultification and a cessation of all spiritual growth. Such individuals often remain years upon the magnetic field, or mezzanine plane, before making sufficient advance to obtain the psychic level of the first spiritual plane.

Some years ago a devout minister of the Baptist Church became interested in the Science and Philosophy of the Great School. It so appealed to his sense of logic and good sense that, in spite of all his internal religious protests, he could not put the philosophy out of his mind or consciousness. He frankly admitted that he was profoundly disturbed lest he might find, upon arriving in spirit life, that his religious views and doctrines were all wrong. His friend, during the course of a long and interesting discussion, asked him what he would do, if, on arriving upon the

spirit life, he should find things very unlike he had been preaching them to his congregation. His reply, after silently thinking for some time, was:

"I've been thinking about that for some time, and I've made up my mind, in that case, to ask the first man I meet on the spirit side of life to tell me where I can go to find somebody who can teach me the truth about life. I'm not going to preach baptism, predestination, foreordination, eternal punishment, nor infant damnation over there until I know more about that life than I do about this. In fact, I think I'll take a **vacation** the first thing, and then organize an exploration commission to find out the TRUTH about life, before I accept another call to preach."

His attitude of Soul is one that might well be recommended to a very large number of those who carry their dogmatism, full blown, with them into the spiritual life, only to find their mistakes by the slow process of humiliations and defeats.

The open mind is the Highway to Knowledge. Whoso travels that Way will earliest reach the goal of his desires.

Q. "Can one make more rapid progress in the spirit life than in the physical?"

A. Not necessarily. In truth, Nature has her own methods of working out the evolution of humanity. An important link in the chain of her method is this physical life. No other link can take its place. Those who make the most of this life of earth have traveled far more rapidly toward the goal of individual life than if they had spent the same time upon the spirit plane. This is because during physical life Nature is giving the individual a special schooling fitted exactly to his then existing state and condition. If

he puts forth the same effort during this earthly schooling he will make more evolutionary progress than he could have done had he been on the spirit plane making the same effort. Why is this? It is because the physical life has its own definite and specific part to perform in the evolution of the individual. He may overcome the handicap of not being permitted to take the physical schooling all the way through, but it will take him longer, just the same.

It is also equally true that, after one has had the advantage of the physical schooling, he will progress more rapidly upon the spirit planes. This is simply because Nature knows her own business. She fits the physical life to the needs of the Soul during the allotted span of physical life. Those who are enabled to live out this life through a reasonable span, have had the very best school possible for them **during that part of the journey**. If the individual dies young he is denied the opportunity—in this one incarnation—to get the benefit of what physical life can give him. But, if what the Great Friends tell us about Reincarnation be true, Nature will give him his chance some time, and he will make up anything he may have lost by reason of the misfortune of an early death.

We are taught to look upon the physical life as equally important with the spiritual, but not more so. Each, in its proper sequence and turn, has its rightful place in the development of the Individual Intelligence, or Soul. And the individual who desires to hurry on out of this physical life, just because he finds it hard, or because he has come to believe the spiritual life will prove more pleasant, is making one of the greatest mistakes possible. If he will just

bear in mind that both lives have their definite and specific parts to conserve in his Unfoldment and Soul Growth, and then set himself the task of taking each in its proper turn and making the most of it, he will find himself much farther along the Evolutionary Road than if he had neglected any of the opportunities which each life affords him, in its turn. Hence, in the final results, the individual grows most rapidly in whatever life he is at the time—**provided** he avails himself of the opportunities therein afforded him for development and growth. He cannot improve his condition by trying to hurry over any part of it, however hard it may be.

Q. "Is it possible for one in the physical body to be of greater service to those in the spirit life than he can to those upon the earth plane?"

A. This depends upon conditions. There are special times and conditions when and wherein an individual in the physical body may be of special service to one or more in the spirit life—**provided** he knows definitely the conditions there existing. Under other conditions, however, he may be of far greater service to his fellows of earth life, because of the fact that they are upon the same plane of life with him, and the facilities at his command for service are better adapted to his uses and needs. Here again, it is a case of "each in its proper turn". If the individual does everything in his power to live a constructive LIFE upon the earth plane, that fact of itself cannot fail to carry great and beneficent help to all within his environment on **all** the planes of life within the range of his influence. After all, the greatest problem is to be found in the **LIVING OF THE LIFE** in such manner as to **EXEMPLIFY THE LAW**—and

this whether one is on the physical plane or in the spirit life.

Q. "Can one in the spirit life make up for deficiencies in the physical?"

A. Nature is always **patient**. She does not count **TIME** as we mortals do. Neither does she exact of her children impossibilities. The individual who fails in physical life to make the most of his opportunities, need not be hopeless. While it may take him much longer to accomplish the given results, nevertheless, he is not denied the opportunity to atone in spirit life for the errors and deficiencies of the physical. But again we come back to the same Law of Life—**each in its turn**. Nature is not only patient, she is also both just and generous. Man cannot evade nor avoid any of the evolutionary tasks which Nature has set for him. But she has her penalties for each and every **attempt** to do so. When the individual learns that his greatest progress is made when he intelligently joins his individual powers with those of Nature and works in absolute harmony and **cooperation** with her, he will no longer seek to evade or avoid.

Q. "When a Soul passes from one spiritual plane to another, or returns to the earth plane through the process of Reincarnation, do its relatives and friends suffer grief?"

A. No.

Q. "When a Soul leaves a spiritual plane to incarnate, has it 'died' upon the spiritual plane?"

A. No. It has only disappeared from the spirit plane—if the statements of the Great Friends are true.

CHAPTER XII

SPIRIT LIFE AND CUSTOMS

To the Student of Natural Science who, in the course of his study and demonstration, arrives at a point where he knows definitely that there is a spiritual life, it is but natural that he should become intensely interested in the inhabitants of that world, in their social customs, their occupations, their manner of life and the methods they employ.

The natural, or the independent, psychic, who has the power to see spiritually and to communicate directly with the inhabitants of the spiritual world, knows that they often speak of their "work", their "homes", their "entertainment" and of many other things that indicate a very close analogy between the conditions of that life and this.

The questions immediately following grow out of the desire of such students for definite information along the lines indicated. It is believed that the answers thereto will contain considerable information that will be of interest to the general reader, as well as to the students from whom the questions themselves emanate. From the large number of questions received, touching these conditions of spiritual life, the following have been selected as those of most general interest:

Q. "Do the Spiritual Friends and Associates meet together for pleasure, entertainment, and social enjoyment as do we upon the earth plane?"

A. Certainly they do. Death does not change their real natures. They must still play. Likewise they must have recreation and enjoyment. Their

life, just as this one, would be dull indeed without these conditions. It seems remarkable that to those of us upon the physical plane the notion so generally prevails that the spiritual life has no room whatever for anything so apparently "frivolous" as social gatherings, or mere entertainment and enjoyment—especially among those who are no longer children. It seems difficult for us to learn that the inhabitants of the spiritual world are only ex-human beings, in **feeling** as well as in **fact**. We take for granted that all spiritual people—who are old enough—find serious **work** to occupy all their time and efforts. It does not occur to us that there is a purely social side to mature spiritual life. Most of us seem to think the spiritual life is too serious for that. But, if you will bear in mind the fact that the spirit world is but a world of finer material substance than the physical, but possessing the same properties, it will help you to understand the perfect **naturalness** of the spiritual life in all its varied manifestations.

Remember also that a human Soul in a physical body is the same identical **Soul** after it passes on into the spirit world. The only difference is in the fact that it has left its physical body behind. It is just as much a **spiritual** being while it yet occupies its physical body as it is after it has withdrawn from that body and emerges upon the spiritual plane clothed in its spiritual body.

The **Soul**—which is the intelligent essence of individual life back of all its material bodies—is the same essential individual at all times. The real individuality, in fact, is in the **Soul** and not in any of its bodies. It is the **Soul** that sees and hears and feels and hates and loves and enjoys and suffers. When

it discards its physical body and enters into the life of spiritual material and spiritual conditions, it is the same **Soul**, possessing all the attributes, the feelings and the desires it possessed while it yet walked the earth clothed in its physical body. In other words, it enters the life of the spirit at exactly the point where it leaves the life of earth. It is in no-wise changed in its essential nature. It is neither better nor worse, neither wiser nor more exalted in any sense. In truth, it is just a human being who has moved into a new neighborhood and a new environment. A man who is a "devil" in human form will continue to be a "devil" in spirit form—until he has learned the great lesson that **it does not pay** to be a "devil" upon **any** plane of life. If he has been a good man on earth he will continue a good man after he arrives in the spirit life, because he will soon learn that goodness is the only thing that **really pays**—in **any life**. If he has found his place in music upon the earth plane, he will continue to find it in music upon the spiritual plane. If he enjoys social life and entertainment upon the physical plane, he will seek the same upon the spiritual. If his ambition upon earth has been to become a great artist, the same ambition will govern him in the spirit life, and he will try just as hard there to gratify that ambition there as he did here. If a man is of a profoundly religious nature upon earth, he will go on being religious in the spirit life. Time, experience and wisdom will teach him, in due course, the duties and responsibilities of life more fully, and will give him a clearer and better understanding of the wondrous problem of individual evolution, and will fix his **FAITH** in the

eternal verities of Nature and in the Great Architect of the Universe.

Q. "Just how do the spiritual friends go about enjoying themselves socially, when they meet together for that purpose?"

A. Sometimes they play games. Sometimes they have music. Sometimes they dance. Sometimes they have someone give them an address on some subject in which they are mutually interested. Sometimes they just visit and talk concerning all manner of subjects. And sometimes they have a feast of good things to eat and drink.

Q. "Then, do spirits really eat and drink material food and liquids in the spirit life?"

A. Most assuredly. Bear this one important fact in mind: The conditions of the spiritual life are, in every sense, but a finer replica of the physical. Science has accomplished many things in the spirit life that have not yet been accomplished on the physical plane. Especially in the matter of eating, and of renewing the spiritual body, they have gone far ahead of us upon the physical plane. It is not at all **necessary** for people upon the spirit side of life to go through the process of eating and drinking to nourish and sustain their spiritual bodies. They have learned how to accomplish that result by taking, directly from the elements of spiritual nature about them, whatever is necessary and proper to sustain the spiritual body. Hence, eating and drinking, in the spiritual life, constitute nothing more than one of the methods the spiritually embodied individuals make use of in the enjoyment of their sensuous epicurean desires. Through the process of eating and drinking spiritual people are able to enjoy their

senses of taste and smell far more intensely than it is possible for us to do through our physical senses. This is because all the processes and experiences of Nature and Life are more intense in the spiritual world than they are in the physical. Hence, there are those in the spirit life, as there are in the physical, who employ much of their time and energies in catering to the senses of their fellows. The methods of deriving enjoyment have been reduced to a much more exact science upon the spirit side of life than they have been upon the physical.

Q. "When spiritual people, on the various spiritual planes, meet together for the purpose of enjoying a feast of the senses, just what food and liquids do they consume?"

A. This is an excellent question, because it involves a fundamental principle of Nature which is not generally understood in all its various aspects. They confine themselves entirely to the mineral and the vegetable kingdoms of the spiritual world. For instance: They have an abundance of the most delicious fruits of all kinds—many, in truth, very unlike anything we see upon the physical plane. It would seem that Nature has stored up in these wonderful fruits and vegetables every possible shade of enjoyable appeal to the senses of taste and smell. The spiritual people eat these fruits and vegetables, not because that process is really necessary to their bodily life—as it is here—but because they derive from them, their juices and essences, the most intense sensuous enjoyment.

Then again, these harmless and innocent indulgences of the senses during their social functions, only add to their social enjoyment and increase the sense

of mutual fellowship. This you should be able to understand and appreciate from your analogous experience upon this earth plane. No doubt, if you will go back over your past life, you will agree that some of the most enjoyable experiences of yourself and your friends have come from the spirit of fellowship and good cheer, as you have gathered about the festal board and there have partaken of the food and drink offered. Through it all there ran the golden thread of mutual companionship, intellectual enjoyment, real fellowship and the desire to add to the happiness of the occasion.

You should bear in mind also, in this connection, that the senses become keener and more actively responsive in proportion as the individual evolves from lower to higher planes of life. Since it is possible for us upon the physical plane of life to derive pleasure and satisfaction from the innocent and proper gratification of our senses, remember that upon the higher and finer planes, those of the spirit life have a great advantage over us in that respect. Their enjoyment of the senses is beyond the ability of the people of this physical plane to understand or appreciate.

Hence, you can readily understand that their social enjoyments are correspondingly more intense and their gratifications correspondingly more perfect.

It will help you if you will remember always the fact that Nature is consistent. She never creates anything without a definite purpose. Having bestowed on us our five channels of sense, she is careful to furnish us the means upon which to exercise them in a manner to derive from them the highest measure of wholesome enjoyment possible. If men and women

abuse their powers, their capacities and their just privileges, they only miss that much of the joyous possibilities of life; and that is equally as true upon the spirit planes as it is upon the plane of earth. Obedience to Law always means organic and right development, growth, unfoldment and the highest measure of personal enjoyment. Disobedience and defiance of the Law just as inevitably bring to the individual the penalties which the Law prescribes. And there is no such thing as evading or avoiding the Law or its consequences.

Men may establish their social and civil laws and customs, and they may evade or avoid them at will—so long as their fellows permit them to. Thus they may and do evade and avoid the penalties of their own self-made laws, in many ways and in many instances. Not so with the Laws of Nature. These are inexorable. They need no men or set of men to enforce them. They are as automatic in their penalties as they are self-acting in their rewards. No man can evade or avoid them. **Obedience** is the only safe road, as well as the only just and happy pathway of life. Hence **obey** them to the full measure of your knowledge and abilities. This is the **WAY OF LIFE**. It is likewise the **WAY OF HEALTH**. Moreover, it is the **WAY OF HAPPINESS**.

Q. "I have been led to understand that those of the spirit life have their 'homes' and that they even build great 'cities'. Will you tell me something of these things that would be of interest and value to those of us upon the earth plane?"

A. Very willingly. Perhaps there is something in the subject that will enable our friends upon the earth plane the better to understand the fundamental

principle which governs the associations of mankind on all planes of life.

They build themselves spiritual houses because there is in them—as there is in us—that which craves an abiding place. It may be that a time will come in our development when we shall outgrow this “homing” desire. I do not know how this may be; but so far as I have traveled the evolutionary pathway, the concept of “home” seems to be vital and fundamental in every Soul.

In this they are but following the same impulse and the same desire which impel us upon the earth plane to build our homes that we may have a **place** wherein to provide whatever may seem to us necessary and desirable in making that particular **place** attractive to those we love to have near us. It furnishes us a center of influence toward which we seek to attract those whose inmost lives seem to be in harmony with our own. In these we have our greatest pleasure. Our “home” constitutes the radiating center from which our vital influence reaches out and impresses itself, for good or for evil, upon the rest of the world.

The people of the spirit world build their homes from the spirit materials at their command. In this they are permitted far greater facilities for gratifying their æsthetic tastes and ideals than is possible upon the earth plane. They all have their individual concepts of what their own particular home ought to be in order to make it conform to their highest and most perfect ideal. Therefore, they think out their plan something as we do upon the earth plane. They then select the kind of materials that appear to them best adapted to the execution of that plan. In their

homes they employ all the science and art which they possess, to make the combination one harmonious whole which shall express, in the highest measure possible, their best concept of utility and beauty combined. The impelling motive is to make this the central depot of all their individual enjoyments. Into this home they invite those whom they love and admire. There they do what they can to add to their enjoyment and happiness. With them, far more than with us upon the earth plane, home is the center from which they radiate the vital energy of both their personality and their individuality, for good or for evil, upon all who come within the radius of their influence.

In their spiritual homes they are not bound, as you and I so often are, to harbor discordant elements; for they obey the natural Law of Attraction which impels them all to seek only those who are in harmony with their own ideals and purposes.

The same general principle, but upon a broader application thereof, applies in the development and upbuilding of their spiritual cities and villages. That is, they observe the fundamental principle of Harmony in it all. The individuals who are drawn to any given city, or village, are those who are impelled by that same great Law of Harmony. Like attracts its correlate—as the basis of that impulse. Since they know the Law, and they all desire to obey it that they may both Receive and Give the largest measure of Happiness and add the fullest measure of Harmony to the great whole, they follow where the harmonious pull is strongest.

In another sense, this is but an expression of the Great Eternal Law of Gravity which holds the plan-

ets of the physical Universe in their spiritual orbits, always loyal to the one center about which they revolve. It is the Law of Harmony expressing itself in natural attraction and, with this concept clearly in mind, you may understand that the "Music of the Spheres" is something more than a mere figure of speech. Indeed, when we have evolved to a point where our "Cosmic Consciousness" opens to the play of universal forces, it seems consistent with the logic of science that we shall be able to hear, understand and enjoy that wondrous Symphony of Nature—the "Music of the Spheres"—as definitely as, and with infinitely greater joy than, we now can hear and enjoy such music as we are able to produce under present conditions. Then only shall we be able to understand and appreciate to what sublime heights and depths the grand Orchestration of Nature transcends all that we understand as music today.

Q. "I understand, from all that I have been taught by the Great School, and from what I have learned from other sources, that the fundamental activities and processes of Nature express her **Law of Harmony**, in all the departments of the universe, both physical and spiritual. From what you have just said in your answer to my last question, I gather that you have some scientific basis for your statement that '**The Music of the Spheres**' is something more than a mere figure of speech. If I am correct in this, will you tell me to what you have reference? In other words, if '**The Music of the Spheres**' expresses a scientific fact, will you explain its significance, as such?"

A. The answer to your question is not an easy one to express in terms that will convey the scientific

meaning with clearness and accuracy. But if you will follow the explanation closely, and with unwavering **attention**, you will be able to get a very clear understanding of the scientific principle involved.

You have no doubt enjoyed the privilege of hearing a great Symphony Orchestra in its rendition of some of the wonderful compositions of the great Masters of Music. It may be that you have sat in Symphony Hall, in the City of Los Angeles, and listened to one of the great orchestras of earth. If so, you know that it is possible to take a great enclosed space such as that and literally fill it to its remotest recesses with harmony so intense as to set in motion every atom of your being in harmonic sympathy with your environment. By giving your attention to the individual members of the great orchestra, you can distinguish each individual instrument as it contributes its relatively small bit to the sum total of orchestral harmony. But this requires considerable effort on your part because the voice of each individual instrument blends so perfectly into the harmony of the orchestral environment that its individual tones are merged with those of its fellows and are lost in one great soul-inspiring HARMONY.

Now go out there to the Hollywood Bowl, where the mountains and the starry heavens alone combine to fix the limits of your environment. Find a seat well back beyond the boxes and loges and there listen to another great orchestra. You know that it is made up of more than 100 individual players, each playing an individual instrument. But now you cannot identify the voices of the individual instruments as they lend their individual contributions to the harmony of this greater environment. You realize the interest-

ing fact that, as the voices of the individual instruments are merged and lost in the sublime harmony of their environment, nothing but the realization of a complete and perfect HARMONY pervades your Soul.

When the orchestra swings into the movement of one of the great classics, you shut your eyes and forget the individual players and instruments, and you follow the whole orchestration through all the shades, colors and combinations of harmony, until you sense but one great, harmonious individuality—that of the orchestra alone. There it is, a great, living, breathing, vibrating, harmonious **Entity**, calling to you and lifting your Soul up above all the petty things of life, into a realm where only HARMONY reigns.

Now go back with me to the moments when the members of the orchestra are all in their places but the conductor has not yet appeared. Listen now to the individual instruments, as the player of each is either tuning it up, or is playing over and over some difficult musical phrase in one of the numbers that make up the evening program. Each individual member is doing something of the same nature, but it is a case of "every fellow for himself". There is no concert of action, and each individual instrument is just talking to, playing for and communing with its master, without regard to any of its neighbors and fellows. As a result you hear only a concatenation of discordant sounds which gives you an impression of some great, harmonious, musical entity that has been broken into a thousand individual pieces, and each individual piece is screeching its protest against all the rest.

But now sit quietly listening, not to the individual noises that make up the great dissonant commotion,

but to the great "noise". Think of it as just one, great, noisy, individual, until you are able to sense it as such. Now, if you will fix your mind upon it, you will discover the strange fact that all these independent, disjointed sounds merge themselves into a definite musical **tone**. It is an **individual** sound. And if you will slowly let your own voice softly run the musical scale, you will find that there is some one tone of the scale that is in perfect unison with the great, multiple dissonant tone of the "shattered" orchestra.

That tone represents the disjointed individuality of the orchestra. Nevertheless, it is a distinct **musical** tone.

Again: During the recess, when each individual of the audience is at liberty to talk and chat with his friends and neighbors, listen to them. At first you hear only so many individual vocal sounds, just chattering. There is no unity, there is no harmony. But listen, as you did to the orchestra, and slowly it will come to your consciousness that the **sum total** of all those thousands of individual voices merges into one single **tone**. It is a **musical** tone, because if you begin and slowly run the scale with your own voice, you will find that there is just one tone that is in consonance with the great "undertone" of the audience. This one tone stands for the total individuality of the assembly as a whole.

Now, suppose you had three such audiences near enough to each other so that a very sensitive individual could hear the undertone of each. Suppose also that one of them responded to C of the musical scale, another to E, and the third to G, so that you could hear them all at once. The result would be that you

would hear a perfect musical chord—a perfect harmony of the first, third and fifth of the musical scale.

We are now approaching the scientific answer to your question. Listen: Can you now realize the fact that all the individual noises of any given planet—if they could be heard by an ear sensitive enough—would merge themselves into just **one single “noise”**? This is not only true, but that single **noise**, when its undertone is distinguished, will be found to be a distinct **musical tone**.

Now let us call upon your creative consciousness a little further. Suppose you had three great planets out in space, each of which gave off its undertone, or overtone, so that it could be heard by the same ear at the same time. Suppose also that one of these tones had the musical value of C, one E, and one G, of the musical scale. What would be the result? You would hear a perfect musical chord. The harmony would be absolutely perfect. This, my brother, would be the “Music of the Spheres” to which you were listening.

It is a literal and scientific fact of Nature that every individual planetary system is made up of individual planets so related to each other as to represent the most perfect HARMONY. As the individual planets go spinning in space, each is singing its own cosmic tone, if you please, and it is so related to its fellows that their combined tones constitute absolute HARMONY. Can you not now conceive of the fact that the great Universal Intelligence, back of all the manifestations of Nature, has so created and fixed in their places the millions and billions of planets of His Universe to make up one great Cosmic Orchestra

which expresses the infinite concept of **universal HARMONY**?

It is not intended to convey the idea that this is a subject which lies within the limitations of exact science. The concept, however, is one which comes directly from the Great School. The explanation was given to the writer by one of the Masters of Natural Science who, for many years, held the official position of Instructor in the School. Since then the subject has been under consideration many times, and the known facts of science have been applied to it, as far as human intelligence could go. It seems to meet the logic of science at every point and appeals to reason as consistent with the known facts of Nature.

Q. "Is there such a thing as disease and suffering in the spiritual world?"

A. Not in the sense you see it and know it in the physical world. The five spiritual senses are even more susceptible to harmony, as well as to discord, than are the five physical senses. That is to say, it is possible for those in the spiritual life to suffer from unpleasant and painful sensations which have their causes in their material environment, as intensely as it is for us in this physical environment. Discord is quite as painful to spiritual individuals as it is to us. Disease, in its essential nature, is discord. But herein lies the fundamental difference between the two lives. Spiritual individuals know the Law that governs these things in that life, far better than it is possible for us in the physical life to know them. Hence, they know how to conduct themselves in such manner as to hold themselves constantly in alignment with the fundamental principle of harmony, and to obtain therefrom the deepest possible pleasure.

And, since all intelligent beings prefer enjoyment to sorrow, pleasure to pain, happiness to unhappiness, joy to grief, harmony to discord, and delightful sensations to disagreeable ones, it is but natural to those of the spiritual life so to conduct themselves as to avoid all that tends toward inharmony and unhappiness and derive for themselves the highest possibilities of harmony and happiness. In other words, while suffering—and even what you would term disease—are possible in the spiritual life, they seldom exist because they understand the Law and so live their lives as to avoid them. Hence, they invite and invoke only the beneficent effects of the Law of Harmony.

It must be remembered, however, that these results follow only from the evolutionary education and advancement upon the spirit plane. In the first spiritual plane we do find not only inharmony, but the conditions which are analogous to disease upon the physical plane—with the single exception that the disintegrating processes of physical diseases do not obtain there.

Q. "In the course of my investigations of spiritual phenomena I have obtained the impression that in the process of traveling from place to place, in the spiritual life, time does not seem to be an important element. That is to say, measured by our earthly standards, it would seem that a spiritual individual upon the opposite side of the earth may be called and will respond almost instantaneously. In other words, it requires virtually no time for a spiritual individual to make a complete transit of the globe. How is such an instantaneous transit accomplished?"

A. You know that it is possible for you, even upon

our slow-moving channels of earth, to transmit a message, by electricity, around the globe in a very few seconds of time. And yet, electricity—when compared with the activities of the spirit life—is but a slow and clumsy process. For illustration: Let us suppose that a spiritual individual is upon the opposite side of the earth from you. You desire his presence for some purpose which seems to warrant you in calling him. The instant you fix your mind upon him and issue your call you establish a direct current of spiritual electricity—more correctly, spiritual magnetism. He responds by giving to the drawing impulse of your demand the propelling impulse of his Will Power, and he follows the direct line which you have established for him. Measured by our earthly processes and standards, he can be at your side in far less time than you could receive a message by physical electricity. By comparison, the spiritual activities and processes are so much swifter than those of earth that, to our way of counting time and events, the element of time *seems* to us to be entirely eliminated. This, however, is not true. We have an approach to this “time elimination” in our improved methods of transportation. Only a very few years ago our swiftest method of locomotion was limited to the speed of a horse—let us say, fifteen miles an hour. Today we are able to hurl our bodies through space at a rate of more than twenty times that speed—by airplane. And our science has only just touched upon the edge of speed possibilities—as yet. The time will come when the people of earth will be able to travel around the globe in a few hours, instead of a few weeks. Some of our physical scientists are, even now, on the verge of discoveries that will place

at our command an entirely new force, the speed possibilities of which are, to our present way of thinking, seemingly infinite. This is the age of scientific discovery and inventive genius upon the earth plane, and we may expect almost anything in that line during the present century.

CHAPTER XIII

IS THERE A HELL?

Q. "I recently attended a series of revival meetings. It had been a good many years since I had been in attendance at such a service, and I listened with the utmost interest to the learned and forceful evangelist, who had been employed by a number of the Protestant Churches in our city to lead the sinners of our community into the 'Way of Salvation', as he had defined his religious labors. During the course of these meetings a number of leading ministers, representing the various Protestant denominations, spoke. The evangelist, however, was from outside; and he was a man who had made an enviable reputation throughout the entire country, as a 'Soul Saver'.

"It so transpired that the evangelist and I were graduates from the same college—although not at the same time. He was a sophomore when I was a senior. It was not strange, therefore, that he should remember me more vividly than I did him. And, knowing that I did not hold membership in any church, it was not unnatural, perhaps, that he should entertain a strong desire to reclaim me from the ways of sin and death, and lead me into the 'Way of Eternal Life'.

"But when the last meeting was held and the hundreds—yes, thousands—of converts were counted and distributed among the various denominations they desired to join, I was still on the outside of the

church and, as my good Christian friends verily believed, among the unregenerate.

"When the evangelist bade me goodbye, and I saw the look of disappointment in his eyes, I was almost sorry that he had to go away leaving me 'outside the fold', and unmoved by all his positive assurances that 'Hell-Fire and Damnation' were awaiting me when I should come to the end of this physical life and should enter the portal of the 'Life Everlasting'.

"But the particular item of interest to me, during that entire series of meetings, was the fact that virtually every minister who had preached to us—including the evangelist himself—had preached, in the most positive and uncompromising manner, the old-fashioned 'Hell-Fire' and 'Eternal Damnation'—concerning which I had heard so much during the years of my childhood and youth. This was a real shock to me, because I had come to believe that the doctrine of a literal Hell—with all its caloric corruscations, its lambent luminosity and its pyrotechnic possibilities—had passed into the limbo of discarded doctrines whence it never again would come forth to frighten innocent children and drive superstitious sinners into a state of religious lunacy.

"This, however, was not the most surprising thing that came to my attention during these meetings. I was able to sense the fact that there were quite as many individuals on the spiritual side who were present and actively participating in these evangelistic services as there were upon the physical side. But, to my amazement, I noted the fact that there were some of these spiritual workers who seemed to be quite as earnest and enthusiastic in their advocacy

of a literal Hell, as were our several ministers and the evangelists.

"While I am still unshaken in my own position upon the subject, and I have not the remotest sense of fear or uncertainty concerning the fate that awaits me upon the 'Shore of Eternity', when I pass through the 'Valley of the Shadow' which lies between this life and the life to come—nevertheless, I want to know what you are willing and able to tell me concerning what Science KNOWS about 'Hell'. In other words, is there a 'Hell'? If so, in what does it consist?"

A. My friend: You may put it down as an established fact of Science, that there is "Hell" **enough**—for all who **need** it.

But you need not be shocked by this emphatic reply to your question. For, it has reference only to those who devote themselves to frightening innocent, ignorant, superstitious men, women and children into a veritable "Hell" of mental and psychical torment, in their efforts to avoid the inevitable penalties of the great Law of Compensation. For such as these, there is "Hell" enough to satisfy all their most ambitious designs and requirements. But, my brother, it is a "Hell" of their **own design and manufacture**. It is therefore especially adapted to their own needs; and it is especially devoted to the process of cleansing their own souls from the natural consequences of so great a libel and slander upon the Great Father of all Good, as well as upon the wisdom and justice of His great Natural Law of Compensation.

It is true that those in this physical life who defy the Law of Nature, and of Nature's God, must inevitably suffer the penalties for all such violations and

transgressions. This is as true of the material bodies of **spiritual** men and women as it is of the minds and souls of those who inhabit the spirit realm.

In this world of physical material and earthly conditions the individual who puts his hand into the fire suffers Nature's inevitable penalty for this violation of Natural Law. He is **burned**. He thereby suffers physical pain. The same Law carries over into the spiritual world. It is just as true of that world as it is of this physical world. In the spiritual world there is the analogous process called spiritual fire. If spiritual men and women violate that law, they know full well that they must suffer its inevitable penalties. Virtually the only difference is in the **nature of the penalty**.

If we, in this physical life, violate the moral Law, and thereby offend our conscience, we inevitably suffer mental and psychical torture. The same is literally true in the life of the spirit. In other words, the five spiritual senses which register the impressions of the spirit world upon the Soul, are just as sensitive as are the five physical senses which register the impressions of this physical world upon the Soul. Nay, they are even more sensitive, because they are more active and intense. When they are impressed with the constructive and beneficent conditions and processes of Nature they convey to the Soul the sensation of pleasure. When they are impressed by the destructive and disintegrating conditions and processes of Nature they convey painful conditions and experiences, just as they do in this physical world.

But, my friend, do not forget that in **neither** world is there such a thing as an **arbitrary** penalty or reward of Nature. The "Hell" that is preached by

your evangelistic friend, and by your ministerial friends, represents but an arbitrary exhibition of **anger** on the part of the GREAT CREATOR OF THE UNIVERSE. It is therefore not true. It is neither just nor natural.

The term "arbitrary" is here used in its usually accepted significance. Any arbitrary reward or penalty is one which is not fixed and governed by Law. It is subject to the individual Will, caprice, impulse or fancy, and may be modified or entirely changed at any time, and in response to any whim.

Your evangelistic friend would tell you that such are the rewards and penalties to be doled out to us by a God whose Will is subject to change at any time.

Neither rewards nor penalties, however, under the organic Law of Compensation, are subject to the Will, caprice or whim of any intelligence or individual. Being the result of Natural Law, they are as fixed and immutable, as inevitable and inexorable, as the Law itself.

As we come to the full maturity of our intelligence and wisdom, we come to know more and more definitely just what Mother Nature has in store for us at every step of the way. When we defy or violate one of her established organic Laws, we know beyond the peradventure of a doubt that we are going to suffer for that same defiance and violation. And, in proportion to our knowledge of the Law, is our knowledge of exactly just what her penalty will be. In like manner, when we comply with the righteous demand of one of Nature's Laws we know, in exact proportion to the degree of our knowledge of the Law itself, not only that we will receive our just reward, but exactly what that reward will be.

Even the infant, after it has learned by experience, knows the fire is hot and that if he defies it he will suffer. He also knows that the suffering will be in the nature of pain resulting from the burn. There is no uncertainty about it; and the little individual learns from experience that he can always depend upon the same resultant penalty.

On the other hand, the same infant, after sufficient experience, knows that by complying with the **benign effects** of the Law, he will enjoy the life-giving warmth and comfort of that same fire which, under wrong or destructive conditions, has caused him great suffering. There is no uncertainty about it. The result is as fixed and definite as the Law itself is immutable.

This is why the Great Friends and Masters of Natural Science have said throughout the ages: "**Know Thyself**"; for man is an epitome of Nature. He is its microcosm. Hence, insofar as we know ourselves, we know **Nature**; and the ultimate goal of mankind is to **know himself thoroughly**; and in so knowing himself he learns to know **Nature and her Laws**, her rewards and her penalties, that he may walk ever in the sunlight of Eternal Truth and enjoy the beauties and beneficences of Nature. Thus he may command the approval of the Great Universal Intelligence of which Nature is but a manifestation and an objective expression.

Q. "Then, why is it that there are those in the spirit life who join with our preachers and evangelists and, with equal energy and enthusiasm, teach the existence of that same literal Hell of everlasting torment in a lake of fire and brimstone?"

A. Your question only demonstrates that you have

overlooked one of the fundamental facts of Nature to which your attention was called early in your spiritual education; namely, that the individual who passes from the physical life into the spiritual is neither better nor worse, neither wiser nor more ignorant, when he arrives in the spirit life than he was when he departed from the physical. He takes up the new life exactly where he leaves off the old. He brings into the spirit life all the hopes, ambitions, desires and purposes which stimulated him to personal effort upon the earth plane. If he is profoundly religious when he leaves the physical life, he will be profoundly religious when he arrives upon the spirit side of life. If he has been surcharged with all manner of superstitions during his physical life, he will carry these superstitions with him over into the spirit life. He will be just as deeply impressed with them, and just as profoundly influenced by them in the spirit life as he was in the physical—until he has had time and opportunity to learn that he has been in error. This takes time, and often it requires patient educational effort on the part of the Spiritual Workers to overcome these errors and superstitions.

Hence it is, that there are religious fanatics on the mezzanine plane, or magnetic field, and even in the first spiritual plane, just as there are in the physical world. They are equally earnest in their efforts to impress their beliefs and their superstitions upon their spiritual fellows as they were upon their physical companions; and when they learn that it is possible for them to join with those of the physical life in these religious revivals and other religious works, many of them do so with all the energy and enthusiasm they possess. This is the class of spiritual indi-

viduals you saw at the revival meetings assisting the evangelists, the ministers and co-workers in their labor of "Converting" the irreligious, the ignorant and the superstitious.

But, in due course of time, all such as these come to realize that they have been imposed upon by those of earth who have filled their minds and Souls with all manner of unnatural and superstitious fears and fallacies. It is only when they have learned their mistakes and have put away their superstitions and unworthy fears that they begin the upward and onward evolutionary climb from darkness to Light.

Q. "Am I correct, then, in my conclusion that the 'Heaven' of the orthodox ministers of earth is no less a creature of man's inventive genius than is his 'Hell'?"

A. Yes, my brother, your conclusion is entirely correct. It is true that Nature's rewards to her children, for obedience to her Laws, are far greater than it is possible for those of this physical life to understand or appreciate. Indeed, they reach the acme of all our hopes and desires; but they are bounded not by the "New Jerusalem" with its streets of gold, nor by the little, inadequate man-made "Heaven" wherein the Souls of men and women find nothing better to do than sit around the "Throne of Grace" and sing God's praises through endless eternity—while their former comrades and fellow sinners languish in a Hell of everlasting fire.

The Law of Individual Unfoldment and Growth is just as inevitable and as true in the spiritual life as in the physical. The individual who expects to find the spiritual life one of eternal inertia, inaction and "rest", has in store a great and beneficent surprise.

He finds that physical death is not the end of all his possibilities of progress. He finds that the same Law of Individual Unfoldment and Progress obtains there as here, namely, the **Law of Individual Effort**. He learns that the spiritual life is as truly a life of action as the physical, but with manifold intensity. He observes that evolution proceeds in that life from the exact point to which he attained in this.

In short, he learns that the spirit life is but a continuation of the physical, except upon a higher and finer plane of intensified activity, and that the **Laws of Spiritual Life** are but a natural extension of the **Laws of the physical**; that there is nowhere a break in the perfect continuity of Nature; that nowhere does this **Law of Continuity** appear more wonderful than it does in the evolution and development of **Individual Life**, on both planes of existence.

He comes to know that the only "Heaven", or the only "Hell" there is for him, or for his fellows—of both that life and this—is the Heaven or the Hell he makes for himself by his own individual obedience to, or violation of, the **Law of Individual Life and Evolution**.

He learns to know and appreciate the fact that God, or Nature, bestows upon us our powers and senses, so that we may use them in conformity with the **Law of Individual Being**; that the fundamental purpose of our life, both here and there, is based upon the **LAW OF SERVICE**.

But, my brother, it takes some of them many years to learn all these things in a manner to apply them to their own lives in the spiritual life, just as many of them never learn the **Law of Individual Unfoldment** while they remain upon the physical.

The individual comes to realize that he can progress in the spiritual life just as in the life of earth, only by his patient and persistent Personal Effort along the Pathway of Evolution. And the progressive intelligence inevitably comes to appreciate the fact that the corollary of this is just as true and just as vitally important, namely, that the sooner he sets out upon his path of Personal Achievement, the earlier will he arrive at the natural goal of his endeavors; that the more intensely he strives and the more closely he conforms his life to Nature's Laws, rules, principles and regulations, the more rapid will be his progress and the greater the rewards of his labor.

And this all suggests the fact that, inasmuch as it is your purpose to deliver your message to the world of men and women yet in the physical body, it is of the utmost importance for them to understand, as early as possible, that **they need not wait until they arrive upon the spiritual side of life to begin their study of the noble lesson nor the application of its principles to their daily lives and conduct.** On the other hand, you are charged with the responsibility of impressing upon them, with all the constructive power of your intelligence, that they **begin** the work of preparation **at once** and pursue it with ever-increasing ardor and devotion.

For, by their own Personal Effort, in conformity with Nature's plan, it is possible for them to earn her reward, by being permitted to pass at once through the darkness of the mezzanine plane, and to find their natural spiritual habitat and home far up the heights of evolutionary unfoldment, in the midst of the Radiant Splendor beyond all their present ideals and concepts. In this again we see the beneficent con-

sistency of Nature in all her wondrous works. She has so provided that no effort, even of her humblest children is ever lost, forgotten or omitted from the balance-sheet of Individual Life.

Even the lowliest child of earth may enter upon his journey toward the **Light** at any moment he so elects. And he may rest content in the absolute assurance that every honest effort he exerts in the right direction will advance him a step nearer the goal toward which he travels. The rewards of the Law are as inevitable and as sure as the Law itself.

The earlier the individual sets his wayward feet in the Evolutionary Pathway and pushes forward along **THE RIGHT WAY**, the farther he will find himself on his journey when he crosses the Great Divide.

CHAPTER XIV

THE PSYCHIC EFFECTS OF SUICIDE

The preceding questions and answers lead us naturally to a study of the effects of the various forms of physical death upon the individual, in determining his psychological and spiritual condition and status after physical death. It has been explained that the specific manner in which the individual comes to his death often has a direct and potent effect upon his psychic condition afterwards.

This leads naturally to a study of suicide and its psychic effects upon the individual after he has passed into the spirit life. This study develops some rather startling phases of the subject which, it would seem, should be of vital interest and importance to all who are earnestly striving for happiness and progress.

The following questions are some of those which have come from the various Students and Friends of the Work from time to time. The answers are those of the writer:

Q. "What effect, if any, has suicide upon the Soul of the individual after death?"

A. This is a subject that ought to be better understood by people upon the physical plane of life. It involves certain scientific problems which have a powerful influence upon the evolutionary condition of the Soul after death.

While the subject is one of great difficulty and delicacy, and not wholly within the limits of exact scientific knowledge; yet, there are many known facts

from which you may be able to draw your own conclusions more intelligently.

There is something in the very psychic impulse of self-destruction which, when once set in motion by the physical act of suicide, continues psychically as a destructive force in the life of the individual, **until** it is overcome or counteracted, either by the voluntary or intelligent Will of the individual himself, or until it is reversed through the aid of those who are wise enough to understand the scientific process involved.

In some respects it is analogous, in its action upon the Soul, to the action of certain destructive acids upon the physical body. Once it is applied—and the process thus set in motion—it goes on and on until the **cause** is removed. No permanent restoration of constructive conditions within the Soul can be established until the Intelligence, the Will and the Determination of the individual himself can be set in motion to counteract the destructive processes invoked by the original psychic impulse of self-destruction which led to the death of the physical body.

Doubtless a very large percentage of suicides are committed under the impulse and desire to get away from painful or unhappy conditions upon the earth plane. The act is committed under the impression that physical death will accomplish the desired result. In this the individual is profoundly and vitally mistaken; for it is **not true**.

If humanity upon the earth plane could be educated to a definite and scientific knowledge of the important fact that suicide **never** evades nor avoids either painful or unhappy earthly conditions, but serves only to plunge the individual into the midst of conditions

upon the spiritual side of life even more painful, unhappy and destructive than he seeks to evade or avoid, suicide would soon become a thing of the past.

Q. "Wherein do the psychic conditions resulting from suicide differ from those resulting from murder?"

A. In the case of murder there is no impulse of self-destruction set in motion in the mind and Soul of the victim. The psychic impulse and desire to live are at no time, nor in the slightest degree, interfered with nor diminished, in the case of murder. The destructive impulse is wholly and entirely in the mind and soul of the **murderer**, and not in those of the victim. The latter takes up his life on the spirit side with all the constructive forces of self-preservation fully alive and active. He begins the new life exactly at the point where he leaves off the old. In no degree nor manner is he handicapped by destructive Soul impulses or desires. He is still as full of the impulse and desire to **live** as he was before his transition. All this is different with the suicide who must reverse all the currents of his being before he can overcome the destructive impulse of his own Soul, which led to suicide.

Q. "Suppose an individual commits suicide while he is insane, what effect has his act upon his spiritual, or Soul condition, thereafter?"

A. Let us analyze the subject briefly from the following viewpoint: Suppose the individual is under hypnotic control, and commits the act of self-destruction as the direct result of the Will of the **hypnotist** who controlled him at the time. In this case, it will not be difficult for you to realize the fact that the impulse of suicide was not present at all. It was

solely and entirely the impulse of the hypnotist in obedience to whose hypnotic **command** he performed the act. In this case, whom would you hold personally responsible for the death? Naturally you will say the hypnotist, and you are right. In **essence** the act was that of the hypnotist, although it may have been the hand of the subject that executed the deed. Under those conditions the hand that performed the act was simply an **instrument** which acted in response to the free and independent Will of the hypnotist. The intent and purpose which resulted in the death were those of the hypnotist alone. For these reasons he alone is responsible. There has been no conscious purpose nor intent on the part of the subject to destroy himself. In truth, he is not aware of what he has done, nor of what has been done to him, until he awakes from the hypnotic trance upon the spirit plane. So far as the psychic effects are concerned, they are precisely what they would have been if some stronger person physically had placed a dagger in the hand of his victim, then closed his hand over it and, by the greater power of his own hand, had caused the hand of the victim to plunge the dagger into his own heart. In this case, as in the other, the intent and purpose to kill were in the mind of the stronger man physically. In truth, in this case you will agree that there was no **suicidal** impulse or purpose at all. It was the impulse of **murder** in the mind of the stronger man. You can see at once that the psychic results would be those of **murder**, and not those of **suicide**; and they would be the same as those upon **one who has been murdered**.

This explains exactly what would be the psychic results of death under such conditions. The individ-

ual would pass into the spirit life as free from suicidal impulses as he was at the moment of his physical death.

It is merely a question of determining whether death occurred as a result of the conscious, intelligent, independent purpose and intent of **self-destruction** in the mind of the individual who thus died.

There can be no responsibility where there is no intelligence, deliberate purpose and intent, independence of Will, and the concurrent impulse of the Soul. Hence, in the case of self-destruction by one who is insane, the elements of responsibility are entirely lacking, and the psychic and spiritual results are exactly the same as if the individual had died a natural death.

One phase of the question, however, must not be overlooked. The very condition of insanity itself is one which, under certain conditions, leaves the individual weakened both spiritually and psychically, for a time. This, however, is entirely due to the **insane** condition, and immediately upon passing into the spiritual life, such an individual turns to his task of self-development, and soon overcomes his weakened condition.

Q. "What is the immediate effect of sudden and unexpected death upon the liberated spirit of the individual?"

A. It has been said that there are exceptions to all rules. Perhaps this is true. Judging from the results as we see them from the spiritual side of life it would seem that, in the very large majority of cases, the individual does not at once realize that physical death has transpired. It often occurs that, for some time he labors under the impression and conviction

that he is dreaming and that, in due time, he will awake and find himself back in the midst of the conditions which existed at the beginning of his "dream", namely, the instant when death overtook him. Usually he sees his physical body—or, rather, its magnetic or etheric counterpart; for the physical body itself is not visible to the eyes of the spirit—and recognizes it as his own. He also recognizes and feels the pull of the magnetic bond that still attracts him to it. All this serves to convince him that he is simply dreaming and that when he awakes he will find himself back in his physical body in the midst of the conditions he left when the shock came and carried him out of his physical body into the spiritual body.

There are many instances, however, where the individual is dazed and confused and bewildered for hours, sometimes days, or even weeks. In either of these cases it often requires time and personal effort to bring the individual to a fuller realization of the fact that he is really and truly "dead".

Slowly and surely, however, he comes to realize that he is no longer in the old physical body, in the midst of the old familiar physical conditions and environment. Then he turns to his spiritual companions and helpers in the hope that they will be able to show him how to make his presence known to those of his loved ones he has left behind him upon the earth plane. From this point it is never difficult to convince the individual that he is, indeed, "dead" to all those he has left upon the physical plane of life.

But these conditions obtain chiefly with those who have never contemplated the subject of physical death nor in any manner prepared themselves for the transition which it involves.

The same conditions, though by no means to the same extent, exist even with those who have thought much upon the problem of death—especially where the individual has entertained strong convictions concerning the spirit life which are radically different from those he finds when he awakens upon the spiritual plane—or the mezzanine plane—as the case may be. Indeed, it often occurs that such as these find the conditions of the spirit life quite as different from their preconceived notions as do those who have taken the entire subject for granted. This is especially true of the most ardent and devout religionists whose ministers, priests and teachers have mapped, charted, designated and located all the streets, crossings, temples and points of interest in “The New Jerusalem”.

These also find the new life and country so utterly at variance with the landmarks of the map and chart they have been taught to follow as their guide, that they cannot bring themselves to accept the fact that they are really “dead” in the conventional sense. They therefore assume, as in the other case described, that they are dreaming and that, in due time, they will awake and find themselves back in the midst of the old familiar scenes and conditions of their former physical life, once more inhabiting the familiar physical body.

With such as these, also, it often requires much time, thought and effort, on the part of those whose mission it is, upon the spiritual plane, to help those who go over from the plane of earth unprepared to assume at once the duties and responsibilities of the new life, to educate them into a full and complete understanding and acceptance of the spiritual life

just as they find it. With these also it is a matter of education, very largely, and this is where both time and patient endeavor are necessary on the part of the Border-Land Workers on the spirit side of life.

But there are those who approach the new life fully prepared to enter upon its duties, activities and responsibilities at once. These are they who have arrived at a point in their evolutionary unfoldment where they have overcome the superstitions, the religious errors, the doctrinal fallacies and the philosophical prejudices of earth life, and are prepared to accept whatever conditions they find, whether consistent with their own philosophical deductions, or not. These, while yet upon the earth plane, may not be able to open their spiritual eyes and look ahead of them into the spirit life and see the conditions of that life as they are, but they have grown to that splendid stature of intelligence of Soul development from which they can view the world as they find it, freed from either scientific, philosophic or religious preconceptions and prejudices. Often these are classed upon earth as "Agnostics"—which simply means those who are willing to admit that they "**do not know**" what lies beyond this life of earth, but whatever it may prove to be they hold themselves in readiness to accept it as they find it, and proceed at once to adjust themselves to the new conditions and make the most of the situation.

Then there are those who, by virtue of their psychic development upon earth, are permitted to look beyond the limitations of physical nature and physical life, and see for themselves the true conditions of the life beyond. These do not find it necessary to depend upon the teachings of any church,

sect, cult or school. They have personally solved the great problem of "another life" for themselves, in a manner that answers every demand of the most exact and exacting science. They understand both the meaning and the purpose of the change called "death"; and they know, through a definite and personal experience, the conditions of the new life, as well as the duties and responsibilities it involves.

And, with such as these, whether the transition comes with the swiftness of the assassin's bullet, or through long and painful illness, or through the peaceful process of sleep, the result is the same insofar as their entry into the spirit life is concerned, as well as its effects upon them.

Such as these may well exclaim:

"Oh grave! Where is thy victory?

Oh death! Where is thy sting?"

Q. "Can spiritually embodied individuals—those who have passed into the spirit life—commit suicide?"

A. No, not in the sense that an earthly individual can do so. There is, however, a process by which a spiritually embodied individual on the spirit side of life, may accomplish the dissolution of his spiritual life on any given spiritual plane to which he has attained. In a sense, this might be called "suicide", on that particular plane, but it does not mean the **death of the Soul**. The result here suggested can be accomplished simply by reversing the course of his life from that of spiritual evolution to the destructive process of spiritual **devolution**. If he should adopt a destructive and devolutionary course of life and persist in it long enough he would, in course of time, reach a point when and where he no longer could

maintain himself upon that particular plane of spiritual life. In that event, his spiritual body for that particular plane dies and the individual himself disappears from the view of his fellows.

Moreover, he does not reappear upon any higher spiritual plane, because he has not built himself a spiritual body finer than the one which he has dissolved and disintegrated. Neither can he fall back upon the next lower spiritual plane, for the reason that he has cast off the spiritual body which belongs to that plane and to all planes below him.

What becomes of him? We do not know positively, for it is not possible to follow the individual Soul of man, except as it manifests itself through a material body on some definite plane of life. But we have a theory concerning the matter. We believe that in such cases the individual drops entirely out of the spiritual planes of life and, by the involuntary process of Nature, is reincarnated in human form upon the physical plane of earth. Indeed, this is one of the incidents of life which seems to us to have no other adequate explanation than that of Reincarnation.

True, we might assume that the individual, as an intelligent Soul, is entirely extinguished, annihilated and forever destroyed. But we find nothing in all Nature that would seem to justify such a conclusion. Inasmuch as Nature makes no provision for the total extinction of even the smallest particle of matter, either physical or spiritual, much less does it seem possible that a living Soul, an Individualized Intelligence, the essential Being of a human individual, should be extinguished and forever destroyed. Hence, we assume that, while it is possible for an individual upon the spirit side of life to cause the dissolution of

its spiritual body through the destructive process of devolution, at the same time, we are wont to account for the disappearance of the individual Soul through the process of Reincarnation upon a lower plane of life—particularly the earth plane.

Q. "This suggests another question which I hesitate to ask, however, because I am already convinced, from what you and other Spiritual Teachers have told me, that the answer is not scientifically known. But the question in my mind is this: Suppose an individual disappears from the physical plane of life through some devolutionary process—which I assume is possible—what, in that event, becomes of the Soul, or the individual Ego, back of all its material bodies, through which it can manifest itself as an individual? If my question is presumptuous, or my motive in asking it is not of the quality to justify an answer, please pass it unanswered."

A. While your question may not be answered definitely, the following suggestions may not be amiss: It is true that there are those upon the physical plane of life who die under conditions which cause the entire disappearance of the individual from all our knowledge. He does not appear upon the first spiritual plane, nor even in the mezzanine plane of life. He simply **disappears** and we are unable to follow either his course or his condition. While we do not know positively what becomes of the individual Soul, or the essential Spark of Individuality, we feel justified in assuming that it follows the same general course suggested by the disappearance from the spiritual planes through the devolutionary process. If our conclusion is correct, then there is but one answer as to where the individual has gone. He must have

reincarnated in some lower level of life upon the human plane of earth. He may have fallen even below the plane of **human** life entirely, and found his natural level in the plane of animal life below that of the human.

This would not imply the "transmigration" of souls in the sense in which that doctrine is usually promulgated upon the earth plane by those who believe in it. It simply means that all human life originally has evolved from the kingdom of animal life below the human level; and that through the devolutionary process it is possible to revert again to the lower condition out of which it was formerly evolved.

At least, this is the theory of many scientists upon the spirit side of life, as well as upon the physical plane. Doubtless a time will come when this mystery will be solved through definite scientific knowledge, as have so many others concerning the evolutionary march of the human Soul toward its ultimate goal of Self-Completion, Individual Completion and Perfect Happiness.

CHAPTER XV

SOUL AND BODY

The following question reaches out into a realm of inquiry beyond the limits of definite human knowledge. For this reason it does not fall strictly within the intent and purpose of this volume.

It so happens, however, that it is one of a series of questions which the writer asked his own Great Teacher during the course of his early educational instruction. The answer he received came directly from one of the Masters of Natural Science. It was not reduced to writing at the time, but its exactness in principle is vouched for. Although it may not entirely satisfy the demands of the critical, scientific inquirer; nevertheless, it betrays a degree and quality of intelligence which cannot fail to awaken profound respect in the mind of any honest searcher for Truth. Hence, it is given only for what it may be worth to the individual reader, and is not to be taken as anything more than an effort of one of the Great Masters to enlighten his student as to the processes of reason employed by the Great Friends on a most abstruse problem of Nature, too deep for scientific solution—as yet.

The question is: Does the human Soul always inhabit a material body through which to manifest itself? In other words, is it possible for the human Soul to manifest itself, its presence, its activities, or its powers, in any other way than through the agency of a material body?

In essence, the Master replied :

“So far as we know, it cannot. But, my brother, herein once more we must be careful lest we make dogmatic statements which cannot be supported by proofs. What we do know is that the only authentic knowledge we have concerning the individual Soul of man is that which we obtain through its **manifestations**. And, the only manifestations of which we are definitely and positively conscious are those which express themselves through the material body, or bodies, it occupies at the time.

“For illustration: Upon the physical plane of life, the only positive knowledge we have of our fellow human beings is that which we obtain through the fact that they inhabit physical bodies by means of which they manifest their existence and activities to us. Through these physical bodies alone, and the organs they furnish the Soul for its use in expressing itself, we have learned all that we now know concerning the individual Soul within, or connected with, each of such physical bodies.

“The same is just as true upon the spiritual planes of life. All we know of the individual Souls of men and women on the spiritual side of life is what we learn of them through their material manifestations; and they manifest themselves to us on the spiritual side only through their spiritual bodies.

“There is just one phase of this subject, however, which must not be overlooked. It is in the fact that we sometimes receive intelligent, psychic messages from individuals we have never seen or known personally upon any plane of life. These communications come to us only as psychic messages. In such instances we have no way of knowing positively that

the individual from whom they come is clothed in a material body. In most instances, however, we do have the assurance of others who claim to know, that such messages come from individuals who are known and who are materially embodied, even though in some cases, they may inhabit planes of life above and beyond us.

“Answering your question, therefore, in the light of all the knowledge we possess upon the subject, the human Soul is always the inhabitant of a material body, which body is always adapted to the plane of life on which the Soul manifests itself—at any given time. Of course, it is possible for an embodied Soul to manifest itself upon a lower plane of life than that which it normally inhabits, by invoking the cooperation and aid of those upon that lower plane. In such cases it may not disclose its material body to those of us upon the lower plane, nor otherwise identify itself to us. But, after all, it is manifesting **through** its material body, just the same.

“And, so far as we know upon the spiritual planes of life, it is impossible for the Soul to manifest itself in any other way than through the agency of a material body fitted for expression on the plane upon which it manifests itself. A Soul without a material body is a phenomenon of which we upon the spiritual side of life have no knowledge. And yet, we do not assert, with dogmatic certainty, that such a phenomenon is impossible. The most we can say is that we have no knowledge which would sustain such an assertion, or suggestion, and no evidence that would sustain or justify such a conclusion.

“Moreover, the wisest of our Great Teachers upon the spiritual planes of life, have no knowledge or

information that would even seem to justify any other conclusion than that which I have indicated. If at any time we should obtain information that would seem to throw new or added light upon the subject, I shall not fail to give you the benefit of it at the first available opportunity."

CHAPTER XVI

DOES DEATH INVOLVE SUFFERING?

Q. "Does the process of dying—the actual separation of the two bodies involving the transit we call physical death—involve pain, or suffering of any other character?"

A. From the moment dissolution and the separation of the two bodies begins, there is neither pain nor suffering of any kind, **except** where the element of fear enters. Many approach the transition of physical death with a profound sense of dread. If the mind and Soul of the individual have been deeply impressed with the suggestion that death is an event of horror to be dreaded and feared, the last conscious impression of the individual is that of fear and dread.

So long as the individual is conscious upon the physical plane he may, and often does, suffer the most intense pain and agony, as from a fatal wound, or from certain forms of disease—such as rheumatism, blood poison, gangrene, and especially from burns.

But, from the instant the transition called death really **begins**, and the spiritual body proceeds to emerge from the physical, all pain and suffering cease, and whatever sensations there are—of which the individual is conscious—are those of peace, quiet and enjoyment. The exception, however, occurs in cases where fear and dread have been irrevocably implanted in the Soul in advance. This is meant to convey the information that the transition itself from the physical life to the spiritual does not involve

pain or suffering of any kind whatever. All pain and suffering, in other words, occur while the individual is intelligently conscious upon the physical plane of life. This is because the instant the two bodies begin to separate, the channels of physical sense are broken and it is impossible for sensations of any kind, either painful or pleasant, to pass from the physical body to the Soul which inhabits the spiritual body.

Sometimes it occurs that one who is approaching physical dissolution loses physical consciousness for hours, sometimes for days, and in extreme cases, for weeks, before the actual transition begins. Our earthly physicians call this a state of "**coma**". From the instant the individual loses physical consciousness and enters upon the state and condition of coma, his pain and suffering end. From that time until the separation of the two bodies is complete, he remains in a state of complete unconsciousness. This means that he has no knowledge of what is occurring upon either plane of life.

In such cases this period of coma seems to be a complete blank in his life, for he has no knowledge of it at the time, and afterwards no remembrance of it. But this state of complete unconsciousness does not always occur. In truth, it is rather the exception than the rule; for, in very many instances, the individual loses consciousness only upon the plane of the purely physical. In this case he has no knowledge of what is occurring upon the physical plane—except as it may be reflected to him through the spiritual sense channels. All physical sensation, however, has **ceased**. This is for the reason already explained.

But the Soul is intensely awake and entirely con-

scious upon the spiritual plane. The individual sees and hears and otherwise senses the presence about him of those upon the spiritual plane who are only waiting to receive him as he, in his spiritual body, emerges from the physical. In such cases, the individual also sees and otherwise senses the spiritual forms of those who are yet in the physical body and near him. He is even able to hear what they say—**not** with his physical ears, to be sure, but with his spiritual sense of hearing.

Q. "Just why is this, and how is it accomplished?"

A. It is because every thought expressed in physical words is an impulse of the Soul and, as such, is also expressed at the same time, and by the same impulse, in spiritual words. You will better understand just what this means, if you will bear in mind the scientific fact that the impulse of **speech** is an impulse of the Soul. It expresses itself through both the physical channels and the spiritual at the same time—**provided** both sense channels are open and active.

This is equally true of those upon the physical plane, even as they go about their daily tasks and occupations. It is for this reason that those upon the spiritual plane can hear what we, upon the physical side, say to each other when we converse without any thought or intention of conveying our thoughts to any but those upon the physical plane with whom we are directly talking. Even though we are conscious of using only our physical organs of speech, those upon the spiritual plane who desire to do so can get our thoughts which are conveyed to them through their spiritual channels of communication entirely. The Soul, which is back of both our mate-

rial bodies, and expresses itself through them, sends its impulse of speech through the sense channels of both bodies at the same time. Therefore, when both channels of sense are open and clear, each receives and registers every **Soul impulse** at the same time.

Those upon the spiritual side who hear us get the spiritual impulse only—but it is just as clear and distinct to them as it is to the individual who hears it upon the physical plane with his physical ears only.

These facts will serve to explain a most interesting psychic phenomenon with which every practicing physician upon the physical plane is familiar, namely:

It often occurs that an individual who is approaching physical death falls into the state of coma. He may remain in that state for hours before death occurs. Then he will return to physical consciousness for ten, fifteen or twenty minutes, just before death occurs. During this interval of physical consciousness he will betray the fact that he was spiritually awake and intensely conscious during every moment of his physical comatose condition. Many such cases have occurred where the dying individual has narrated, with singular vividness and accuracy, most of the things which were said and done by those about him on the physical plane, including the physician, the nurse and the members of the family who were present during that time.

This is possible only because the dying individual receives the Soul impulse upon the spiritual plane; and, since those upon the earth plane have both a spiritual and a physical body, their thoughts express themselves **spiritually** as well as physically. Those on the spiritual side receive the **spiritual** impulse and thought.

There are many cases where the individual who has awakened from his comatose condition will narrate many interesting experiences he has had—during that period—with relatives and friends who have preceded him in the spiritual life. By many who are not acquainted with the scientific facts, but who are strongly religious, these experiences are taken and accepted as positive assurance of the correctness of religious faith, and this is true. There are many, however, whose religious faith satisfies them as to the existence of another life, but they do not believe that it is possible for those who have passed into the spirit life to return and make their presence known to those upon the physical plane. Such experiences as those above referred to naturally have the effect to modify their religious convictions in this one particular.

The foregoing facts will suggest something of the care and discretion that should always be exercised by those upon the physical plane in the presence of those who are in the comatose condition. Not a word or thought should be expressed, in the presence of the dying, nor in the presence of those in the comatose state, which might not rightly and properly be expressed to the individual if he were consciously awake upon the physical plane of life.

If this suggestion were always followed and enforced by physicians and nurses, it would save many a dying individual the most intense agony during the last moments of his physical life—which ought to be made as perfectly peaceful and harmonious as possible. It is hoped that this suggestion may be made of practical value by our future educators in teaching humanity the right Attitude of Soul to be main-

tained by those in the physical body who are present in the environment of those in the comatose condition. They should be made to realize that their own attitude of soul may become a great and beneficent factor in making the transition one of peace and joy, and even of happiness.

For illustration: Those who are present upon the physical plane and surround the death-bed, should fix their thoughts upon the dying individual, with the earnest desire to convey to him a message of love and hope and faith and confidence and assurance that all is well. They should hold in mind the conscious and earnest desire to help make the last earthly moments, and the transition itself into spirit life, as peaceful and happy as possible. The time will come when every such individual will **know** that he has rendered to his fellow, in the **HOUR OF NEED**, the help most needed.

The analogous suggestion holds equally good with those who are physically present with one who is in the comatose state and condition. Every thought and every impulse of the Soul should be constructive and charged with the earnest desire and purpose to **SERVE IN THE HOUR OF NEED**.

This is "PRACTICAL PSYCHOLOGY". Do not forget it. Study this subject with the utmost care until the meaning of physical death is, to you, clear and definite. Do not stop until you have analyzed correctly the meaning and significance of the comatose state and condition of those who may be restored to physical life and health again. Then, whenever you have the opportunity, put into active practice the knowledge you have gained. Not now, perhaps, but **sometime** you will come to know that you have

been a real benefactor, and that you have rendered to another the greatest possible service in the hour of his GREATEST NEED.

CHAPTER XVII

WHEN DEATH BEGINS

The following questions and answers were suggested by a discussion which arose very recently among a number of leading physicians. They were in attendance at the annual meeting of one of the great eastern Medical Associations. The specific subject under discussion among them hinged about a question of medical ethics. It grew out of a commendable effort on the part of these learned physicians to determine among themselves to what extent, if any, a physician is morally and professionally justified in exercising a "wise discretion" in giving or withholding medicines, when the issues of "life and death" are involved.

The discussion developed a wide divergence of opinion among these learned physicians concerning almost every phase of the subject. Especially was this true as to just when and under what conditions and circumstances a physician is justified in assuming that "death has actually set his seal" upon any living human being.

This effort of leading physicians to solve so vital a problem which constantly confronts them in their daily practice, has awakened a profound interest in the subject. Spiritualists and psychics of all kinds upon the earth plane have contributed their conclusions and reasonings upon the subject; but they do not seem to go directly to the real crux of the problem. Since it is a subject, however, well within the

scientific knowledge of Natural Science, it has been referred to the Great School, in the manner and with the results indicated by the following questions and answers:

Q. "Does the separation of the spiritual body from the physical, at death, begin before heart action ceases, or at that point, or later? Or, briefly expressed, just when does physical death begin?"

A. It depends much upon the exact conditions under which the individual approaches the event we call "physical death". For illustration: In cases of death resulting from long continued sickness which depletes the physical organism and its stock of vitality, slowly and steadily—until death comes as a result of the worn-out body and the depletion of its vitality—the separation of the two bodies almost always begins **before** the heart has entirely ceased to function. But it is never **complete** until the heart has entirely ceased its action. In truth, there are comparatively few instances where the separation of the two bodies is complete until at least a little time has elapsed **after** the last heart-beat.

In cases of heart disease—where the individual is full of vital energy until the instant when the heart action stops—the separation of the two bodies does not **begin** until **after** the heart entirely ceases to function. It is the actual stopping of the heart, in such cases, that stops the normal flow of the vital currents and thereby dissipates the vital elements upon which the association of the two bodies depends. In such cases the actual separation of the two bodies seldom, if ever, is complete until from one to three minutes **after** the last heart-beat.

The same is equally true in all cases of instantane-

ous death from violent causes, such as gun-shot, or the sudden and complete crushing of the physical body—as from the falling of a stone or other heavy body upon it—or from hanging. In the latter case, although consciousness ceases almost immediately, the heart often continues to beat for five to ten minutes, and in exceptional cases, even longer. Even so, the separation of the two bodies is not complete until **after** the heart ceases to act.

In cases of sudden explosions, where the physical body is torn into bits, the separation of the two bodies is as instantaneous as the stopping of the heart action. In such cases, no appreciable time elapses between the last heart-beat and the complete separation of the two bodies. This is because the physical body is virtually disintegrated, leaving no center of connection with the spiritual body. In this case the separation of the two bodies and the stopping of the heart's action are virtually synchronous and instantaneous.

There are instances, however, where the separation of the two bodies does not become complete and permanent until hours, days, weeks, months or even years have elapsed after the heart has ceased entirely to function. These, however, are the phenomenal cases termed "catalepsy". They produce a state that is known scientifically as that of "suspended animation". This means that all the vital processes are simply suspended. .

The cataleptic state of suspended animation has been known to continue uninterruptedly for more than one year, without the slightest perceptible change in the physical condition of the individual. It seldom occurs, however, that the individual passes

through actual death directly from the cataleptic state. Whilst this does occur, at very rare intervals; nevertheless, in most instances, a few moments before death actually occurs the physical functions—including the action of the heart—are resumed. In such cases the process of separation of the two bodies is governed by the general conditions already explained.

In those few cases, however, where death results without restoration or resumption of the physical functionings, the actual separation of the two bodies may not even **begin** until long after the heart has ceased to act.

It is important to know that, in cases of suspended animation resulting from catalepsy, the two bodies are thereby inseparably bound together and the Soul is locked within them **so long as the cataleptic condition continues**. In such cases consciousness also is suspended.

But there is yet another condition of suspended animation. This is not, however, the result of the condition which physicians call "catalepsy". It is a condition which any Master of Natural Science has the power to create at will. In this case also the vital currents and activities are simply stopped, or suspended, in their onward flow, without the operation of any destructive, disintegrating process or condition. The vital machinery of the physical organism merely stops at the point where the Master Mind wills that it shall stop.

In this condition, however, the individual who controls the process is able to withdraw the spiritual body from the physical, and voluntarily "travel in foreign countries" without the physical body. He

may also return to the physical body, re-enter it, resume the activities of the physical functions at will, and voluntarily restore himself to a normal, physical condition.

But while he is out of the physical body entirely, and traveling in the spiritual body alone, there is always a vital, magnetic cord, running between the two bodies. It is the existence of this vital cord which makes it possible for him to return to, and reenter the physical body at will. If, perchance, during the time he is out of the physical body, anything should occur to break that vital magnetic cord, physical death would occur instantly. In this event, he would not be able to reenter the physical body, nor cause it to resume its normal functions.

This latter subject is one concerning which our physical scientists know but little. It is one, however, which means much to the Masters of Natural Science—especially when they are physically separated by distance and conditions which prevent them from meeting together physically when such meetings are vitally important to the welfare of humanity.

Q. "In the various cases of death to which you have referred—excluding those wherein catalepsy may precede the transition—what is the determining factor in the length of time required for the complete separation of the two bodies?"

A. This cannot be answered arbitrarily. Generally speaking, however, it is the degree of vitality and physical health at the instant when the heart ceases to act.

For illustration: If the physical body is surcharged with vital energy and health at the instant the heart ceases to act, the bond between the two bodies is cor-

respondingly strong, and will persist until the entire store of accumulated vital energy has run out. This is why it is that, when sudden death comes, in the midst of health and vigor, the actual separation of the two bodies is not completed instantly, but requires from one to three minutes and, in some instances, longer.

For the same reason, when death follows from long illness which slowly depletes the normal store of vitality, the store of magnetic and vital energy is extremely low when the heart ceases to beat. The separation of the two bodies is virtually complete when the heart stops.

In cases of lingering illness, where vitality gradually runs very low before death occurs, often the separation of the two bodies actually begins, the heart almost ceases to act and physical dissolution really sets in; but, before the separation is complete the attending physician administers a strong heart stimulant. Instantly the heart responds and the life current is set in motion once more. The spiritual body—already partly withdrawn from the physical—is drawn back again, and life is renewed for the time. Then the heart stimulant loses its effect, the vital forces and energies wane, and the process of physical death sets in again. Once more the two bodies begin to separate. This time the separation is almost complete when the attending physician administers another strong heart stimulant. The heart responds and instantly the spiritual body is drawn back again into union with the physical. This process may be repeated many times, and each time physical death actually begins; but there comes a time when the vital forces and energies run too low and the heart

no longer can be made to respond to temporary stimulants. Then the separation becomes complete and physical death results.

There have been many interesting cases of resuscitation from drowning, in which the separation of the two bodies has been complete. The individual is conscious of the fact that he is entirely out of the physical body. He even floats above it and is able to see its **etheric** counterpart lying there upon the bed. He sees the **spiritual** forms of the doctor and his attendants, as they work over the physical body. Suddenly the heart begins to beat. The vital current is again set in motion and, without knowing how it is done, the individual feels himself drawn back once more into the physical body, as it were. With a gasp, he awakens to physical consciousness, and finds himself once more inhabiting his physical body, as physically sound and well as ever. In this case physical death actually began and was virtually complete when the process of dissolution was arrested and the vital activities restored. Such an individual may live many years after such an experience, during which time he may enjoy perfect physical health.

Such experiences as these, and many others, show that death may **begin** long before the heart actually ceases to beat; or, it may not begin until after the heart has entirely ceased to function—depending entirely upon the physical condition of the individual at the time.

A thorough and careful scientific study of this subject develops some interesting data as to just “when death begins”.

CHAPTER XVIII

DOES THE SPIRITUAL BODY DIE?

In the St. James version of the Bible there may be found a number of references to the **"second death"**. This would seem to indicate that the Ancient Wise Men looked upon what we now term **"physical death"** as a **first death**. This of itself would seem to infer that they knew something of another death than that of the physical body. Indeed, the matter is not left in doubt or uncertainty, for they had in mind some very grave and important event which they named **"The Second Death"**. This so-called **"Second Death"** has been interpreted by some of our modern religionists to mean **"Spiritual Death"**.

This also is one of the questions which the writer asked his own Great Teacher early in the course of his instruction by the Great Master of Natural Science. And inasmuch as he has preserved his notes on the answer, it is a pleasure and a privilege to give the reader the benefit of the answer as nearly as possible just as it came from the lips of the Great Master forty-one years ago.

Here are my question and his answer:

Q. Does the spiritual body of an individual ever die—as does the physical body?

A. "I can best answer your question by a brief statement of facts. It is true, my brother, that when an individual passes on from the first spiritual plane to the second—in the course of his progressive development—he leaves behind him the spiritual body

which belongs to the first spiritual plane. This, however, is not because of either disease or so-called accidents. It is only because the individual has acquired all the knowledge—through his personal experiences upon the first spiritual plane—that is necessary to his normal, evolutionary development and growth through and upon that plane. This first spiritual body has served its purpose in the evolutionary life and development of its owner. That is to say, the individual Soul has no other or further use for that particular spiritual body. It has finished with it. Hence, it puts it away, almost as if it were a suit of clothes that has served its time and purpose. The Soul of the individual passes on and takes up its work upon the next higher plane, clothed in its finer spiritual body which is exactly suited to that finer and more exalted plane of life. The spiritual body which thus has been discarded is disintegrated almost immediately, in most instances, and returns to the elements from which it originally was integrated. Thus it is given back to Mother Nature for such use as she may desire to make of its elements.

“Then there are instances in which the individual does not seem to be ready to proceed at once to climb the ladder of spiritual evolution. Where this is true, when physical death occurs, the individual stops in the magnetic field, or mezzanine plane. If he continues in that attitude of Soul he remains there, gradually but surely growing weaker, until the Soul finally withdraws and disappears from view entirely.

“In these cases the spiritual body speedily disintegrates and is resolved back into its original elements, analogously to the dissolution of the physical body. We do not know what becomes of the Soul in these

instances. To us, this is one of the many unsolved problems of Nature. There are certain well-considered theories, among the spiritual Wise Men and Scientists, concerning the subject—and it may be that there are those upon the higher spiritual planes wise enough to know definitely and positively just what becomes of the individual Soul in such cases. If so, however, they have not given those of us below them the benefit of their knowledge upon the subject.

“I have a very definite conviction, however, that somewhere locked within the innermost recesses of this great problem, is contained one of those profound secrets of Nature which it is not in the interests of the race to disclose to any of us—until we shall have attained to an exalted degree of wisdom, such that it will enable us to make use of that knowledge only for the best good of humanity.

“While this last described process—or seeming spiritual death—would appear, upon its face, to represent a distinctly retrograde movement of the individual Soul, I do not hesitate to say to you, my brother, that I cannot bring myself to believe it means the “**death**” or “**extinction**” of the Soul itself. I say this only because, according to my own way of interpreting the Law and the Processes of Nature, there is, and there can be, no such thing in Nature as the total **extinction** of any intelligent Individuality. Let me explain myself more fully:

“Your physical scientists have found that, in the sublime economy of physical Nature, no provision has been made whereby it is possible for even the smallest individual particle of matter to be totally annihilated and destroyed. They base their conclusion

upon their knowledge of the fundamental Law of the Conservation of Energy.

"If their conclusion is correct as to physical matter, how much more vital it is, in the economy of higher Nature, that the same Law should apply to the spiritual universe.

"While I do not even claim to know, yet I am firmly convinced that the disappearance of the Individuality, or Soul, in the cases referred to, means only that we are unable to follow it in its evolutionary migration; but that it still persists as an individualized Intelligence, and will continue to exist, as such, throughout eternity.

"Accept this, however, as my personal conclusion—drawn from such facts of Nature, as I have been able to verify—and not as the authorized instruction of Natural Science.

"Do not forget, therefore, that this is but the personal conclusion of your instructor and not the official answer of the Great School."

CHAPTER XIX

BURIAL ALIVE

"Not long since there appeared a most interesting article, written by one of the leading physicians of America, and published in one of our best Medical Journals. Among other things, it contained certain statistical data which is worthy of the most earnest consideration and thought. The subject seems to have stimulated profound interest among leading physicians all over the country. The article contained the definite assurance that subsequent disinterments of physical bodies of the dead have proven, beyond all question, that a startling percentage of the supposedly dead have only been buried alive.

Q. "Is this true? If so, can you and will you give me any definite information, or suggestions concerning an adequate and reliable method of determining the question of 'death', before a physical body is permitted to be disposed of by burial. In other words, is there any adequate and reliable scientific remedy for so tragic a misfortune?"

A. This is one of the most vitally important questions that has been asked concerning the problem of physical death. It is also one which should command the most earnest thought and consideration of the best scientific intelligence of the age—until some method of determining the question of death has been found that can be relied upon as absolutely certain. Then it should be the task of our educators to bring the subject, together with all the information

possible upon it, before our legislators; and, through their wise and well-considered action, secure the enactment of legal measures which will compel the attending physician, or the family physician, or some physician duly authorized by law, to subject each and every physical body, after its supposed death, to all the scientific tests prescribed by law. These proceedings should be made legally compulsory with appropriate and adequate penalties for every failure to obey the law. And all the prescribed tests should be required to be made under conditions which will prevent either accident or criminal carelessness from defeating the purpose of the law.

When a method has been completely demonstrated and proven to be both adequate and absolutely reliable, legal authority should require that it be applied to each and every physical body before burial, or other disposition, that might leave the question open.

It is true that a considerable number of individuals, each year, are buried alive. This is due to the fact that there are certain psychic conditions, such as catalepsy, and certain forms of trance (through the process of hypnosis and mediumistic control) which so closely resemble physical death that none but the most expert scientist would be able to differentiate between them and actual physical death.

This condition not infrequently occurs in cases of slow, lingering illness, whereby the vitality of the individual is gradually depleted. The individual falls into a state of profound coma and is believed to be dead.

It is not a pleasant thing to contemplate the experiences of such of these as may regain consciousness after burial, only to die of suffocation.

You have asked me to suggest a method by which to determine safely and certainly whether physical death has actually transpired. Under present existing conditions and circumstances, I do not have sufficient confidence in my own personal knowledge of the scientific phases of the subject, to be a safe guide in a matter of such importance to humanity. This is a problem which only our wisest, ablest and most conservative men of science should be qualified to determine. The responsibility is all too great for anyone else to assume; besides, it is more naturally theirs, and they would, more than likely, resent suggestions coming from one in the position of the writer.

The Great School and Friends, however, are gratified that you have asked for information upon this exceedingly difficult subject. Perhaps the result may be to call attention to it in a manner to impel scientific investigation; first, as to the facts, and then as to the remedy. Once our leading physical scientists become duly interested in the scientific solution of the problem, it is believed that they can be relied upon to master it, in due time, and to develop a complete scientific remedy.

The subject, however, presents a number of real difficulties. The problem, as a whole, is both complex and subtle. It reaches in so many directions and touches so many conflicting interests that its complete solution should be entrusted to those only whose intelligence, judgment and moral concepts are of the most exalted character. May you be able to crystallize sufficient interest to set in motion definite and

intelligent action among the progressive physical scientists which shall lead to the desired goal of a complete scientific remedy.

CHAPTER XX

CREMATION

From time to time, the Students and Friends of the Work have asked the author many questions concerning the subject of how best to dispose of the physical body after death. There is a wide divergence of opinion among them. In the answers to the following questions will be found the best information obtained up to the present time:

Q. "The subject of how best to dispose of the physical bodies of our dead is one which has commanded the thoughtful consideration of our advanced thinkers throughout the past ages. It is still a subject of profound interest to humanity. It has never been determined with sufficient authority to develop a method that is acceptable to all classes of society. The methods employed are:

(a) Interment, or burial of the body in the earth where, in due course of time, through the slow processes of Nature, it is gradually disintegrated, dissolved and returned back into the elements from which it was originally integrated.

(b) A method of burial in vacuum vaults, so cemented in stone caskets as to exclude all possibility of air, or moisture in any form, from entering the casket. The idea seems to be that this method will prevent disintegration and keep the body in a state of preservation indefinitely.

(c) Cremation, which means any method of reducing the body to ashes through the action of heat.

(d) Chemical dissolution, which employs the action of chemicals that cause very rapid disintegration. This method has not become general, as yet.

Will you kindly tell me which method, if either, is approved by yourself and acceptable to the Great Friends? Will you also give me your reasons back of your answer?"

A. You have not included one of the most common methods among a very large number of people, more especially of the Orient and of Egypt, as well as some other countries. I refer to the method of embalming which results in preserving the physical body, in some degree of perfection, during many thousands of years. This method is based upon certain religious concepts which need not be explained at this time. Your attention is called to this method as a very common one which you have overlooked.

Taking all things into account, Cremation is the method approved by the Great Masters and Spiritual Wise Men, as well as by the author. There is a chemical method, however, which is even more rapid in its disintegrating results than is the action of fire; but this method is not understood by our physical scientists, as yet, and it involves the action of elements which would put into the hands of the unscrupulous both the power and the temptation to do great harm. Hence, this particular chemical formulary has been withheld from scientists of the earth plane, and will not be divulged to them until all doubt as to the wisdom of so doing has been overcome.

At present, therefore, Cremation is the quickest and safest method of disintegrating the physical

bodies of the dead, and resolving them back into the natural elements from which they come.

Naturally this is a subject concerning which human sentiment exerts a very strong influence. The mere thought of placing the body of a loved one into the fire and reducing it to ashes seems to be exceedingly repulsive to many intelligent and good people. They know the destructive nature of fire, and almost inevitably they associate it with the most intense pain and suffering. For this reason it is impossible, as yet, to obtain the sanction of many who would approve without an instant's hesitation, but for the sentiment which rebels at the use of fire in disposing of the physical body of one they have loved. The human mind refuses to grasp the fact that the intelligent Soul which occupied the body before physical death is no longer associated with it in any sense. And with these sentiments we must be charitable, for they have their root and foundation in the love nature of mankind.

On the other hand, can there be anything more repulsive than the thought that the body of a loved one is lying in the ground, slowly disintegrating, and is being eaten by the worms of the earth? It would seem that the sentiment which would reject Cremation would even more strongly and emphatically reject this method of burial. But there is no accounting for the vagaries of the human Soul. It does not seem to be bound by any law of consistency.

You ask me for the reasons why Cremation is approved as the best method of disposing of the physical bodies of the dead. They are:

- (a) It is by far the most sanitary method.

(b) It involves least risk of spreading disease among the living.

(c) It is clean and wholesome in every respect.

(d) Wherever magnetic conditions might have any tendency to bind the liberated Soul to earthly conditions more closely—which is true in a very large percentage of those who die—Cremation destroys that magnetic bond from the physical side and liberates the Soul at once from all physical attraction of earth. This enables the Soul to proceed at once out of the mezzanine plane, into the first spiritual plane, and there to enter immediately upon its evolutionary pathway and take up the lines of its constructive work among those who are ready to be of service in every way possible.

Q. "Through the teachings of certain occult societies of earth, there has come to be a well-defined notion that where Cremation is employed it should never be used until at least three days (72 hours) have elapsed after actual death has occurred. By the representatives of such societies, it is asserted that Cremation before that much time has elapsed results in the most intense pain and suffering to the 'dead'. Is there any foundation in fact for these teachings? If so, wherein does it exist, and what are the reasons for it?"

A. The writer is aware of the fact that such ideas exist on the part of certain occult teachers upon the physical plane. He is glad, however, to be in position to assure you and the public in general, with absolute certainty, that there is no foundation in fact whatsoever to sustain such teachings. It has been the privilege of the writer, through the channels of his spiritual senses to witness a number of crema-

tions. He has been with the liberated "dead" during the process of cremation. From this fact you will agree that he is in position to speak with some authority upon the subject.

Conforming strictly to the science of the subject, the moment death occurs and the separation of the two bodies is complete, the liberated individual is not in any manner or degree sensitive to any processes which affect the physical body. The instant the physical channels of sense are closed—which is true almost the instant physical death occurs, and oftentimes equally true before actual separation is complete—the liberated spirit is completely out of touch, as it were, with the physical body, and completely liberated from all sensations through its sense channels.

Answering your question, therefore, more definitely, Cremation may take place at any time after complete separation of the physical and the spiritual bodies of the individual has occurred; and this separation occurs within one minute, under ordinary circumstances, after the last physical breath and physical heart-beat—**except** where cataleptic coma exists, as previously explained.

Generally speaking, therefore, the earlier Cremation occurs after physical death, the better it is for all interests involved on both planes of life.

Q. "Do the ashes of the cremated body contain sufficient magnetic elements to establish any bond of attraction for the liberated spiritual body? In other words, may one who has died become, in any sense, earth-bound through the magnetic action of the ashes of the physical body, after cremation is complete? What disposition should be made of the ashes

of a cremated body, in order to conserve the best interests of all concerned?"

A. One of the express purposes accomplished by cremation is to destroy entirely all magnetic conditions which might, under any circumstances, constitute sufficient attraction for the spiritual body to hold the Soul in an earth-bound condition. The action of fire dissolves and dissipates all magnetism of the physical body. This answers your question on that point.

As to the best method of disposing of the ashes of a cremated body, this is wholly a matter of individual choice. If the deceased has expressed any wish in the matter before his death, it would seem that such request would be held binding—unless there are conditions which make it either impossible or gravely inexpedient. But if no such request has been made by the deceased, and sentimental reasons do not intervene, the ashes may be scattered either upon the earth or on the water. There can be no objection to either disposition, insofar as science and the welfare of humanity are concerned.

One point may not be entirely clear concerning the magnetic effect of the physical body, after death, upon the spiritual. So long as the physical body remains intact it holds within itself sufficient magnetism to constitute some degree of attraction for the spiritual. The degree and power of this attraction depend upon a number of conditions but more especially upon the degree of evolutionary unfoldment to which the individual had attained at the time of his death. If the individual is of the "earth earthy", low in point of intelligence, on the lower rounds of evolutionary development, devoid of spirit-

uality and morality, the attraction of the physical body will be correspondingly strong. The converse of this is equally true. If the individual has attained to a high degree of spirituality, intelligence, morality and evolutionary refinement, the attraction of the physical body will be correspondingly weak.

The particular point it is desired to make clear in this connection is this: No matter what may be the evolutionary status of the individual at death, whether low or high, the magnetic attraction of the physical body does not, in any manner, make the liberated individual sensitive to anything that may occur to the physical body. In other words, the sense channels are closed between the physical body and the intelligent Soul of the individual at the instant the separation called "death" is complete. Beyond that point the physical body may be subjected to any treatment whatsoever without pain or suffering to the liberated Soul, even though the magnetic bond of attraction may exist until the dissolution of the physical body is complete and its particles resolved back into their original elements. This may serve to make more clear why it is that Cremation, however soon after physical death, does not involve pain or suffering of any kind whatsoever to the liberated Soul of the deceased.

Q. "In case of embalming and other methods of preserving the physical body after death, is not the separation of the spiritual body from the physical often retarded, or even defeated, in some instances?"

A. Not in the sense you have in mind. Embalming of the physical body does not lock the spiritual body in its embrace. As soon as actual physical death has occurred, the two bodies separate, as

already indicated. But the embalming process does not dissipate the animal magnetism of the physical body. In truth, it arrests, to some extent, the disintegration and dissipation of the magnetic forces and conditions of the physical body and thus preserves, in some measure, the **chain** of attraction between the two bodies so long as this condition continues. But it does not bind the spiritual and the physical bodies together in that bond of association which obtains during the continuance of physical life.

The question you really desire to have answered is: What effect has the embalming of the physical body—or other methods by which it is preserved intact—upon the liberated Soul and spiritual body of the individual?

The answer is: In the very largest number of instances it serves to establish, or preserve, the magnetic attraction between the two bodies, to such an extent as to constitute—while the attraction lasts—a real and definite hindrance to the perfect freedom of the spiritual body in its action upon the spiritual planes. Wherever the individual may go—after physical death, in such cases—he is always conscious—while the magnetic condition lasts—that there is a definite bond of attraction which, to some extent, hampers his spiritual freedom of action.

In many cases—especially where the individual is of the undeveloped type, or one whose life upon the physical plane has been destructive, or has intensified the bond of his physical gravity—this magnetic bond between the embalmed physical body and the liberated spiritual body is sufficiently strong to bind him very definitely within a certain radius of action from his physical body. Such individuals, while thus bound,

are known as "Earth-bound Souls". This means that they are definitely bound to the earth plane by the magnetic bond of attraction between the two bodies, until the magnetic tie has been worn out, dissipated, or broken and overcome by the individual himself.

This earth-bound condition is one which must be overcome, in some manner, before it is possible for the liberated spirit to evolve from the mezzanine plane of spirit life. This is an educational labor which devolves upon the Border-Land Workers upon the spirit side of life. If it could be accomplished, the destruction of the physical body would destroy this earth-bound condition at once. But, inasmuch as the spiritual workers have no definite means of accomplishing that end, they are forced to rely exclusively upon their efforts to educate the individual in the problem of his own evolutionary development until he is able, by the exercise of his own evolved powers, to break the tie, or overcome its effects, and thus liberate himself from the earth-bound condition.

Those who have attained to a high degree of spiritual evolution and unfoldment before physical death overtakes them, are correspondingly free from the earth-bound condition, from the moment the separation of the two bodies is complete. Or, if the magnetic bond is sufficiently strong to hinder them in their freedom of spiritual action, they soon overcome it by their own inherent power.

In truth, many of the most highly evolved Souls upon earth have learned to overcome this magnetic attraction of the physical body, even before physical death occurs. Such as these pass directly through

the mezzanine plane and ascend at once into the pure spiritual realms.

In other words, the level to which an individual may rise upon the spiritual planes of life, immediately after physical death, depends upon the degree of spiritual evolution he has attained when death occurs. If the individual has so lived his life upon earth as to overcome the downward pull of Spiritual Gravity and earned the spiritual right to dwell upon the first, second, third, fourth, or fifth spiritual plane, or even higher, the Law of Spiritual Gravity will carry him at once to the exact level of spiritual life to which he is justly entitled under the evolutionary Law of his Being. Thus you will see that the Law of Spiritual Evolution is at work while the individual is yet upon the **physical** plane, just as actively and **potently** as it acts after he has passed through the **portal** of physical death and entered into the "Spiritual Mansion". It is not a very unusual thing for one of the children of earth to pass, immediately after physical death, to the seventh, or the eighth, or the ninth, or even the tenth spiritual plane of life. And it is **possible** for one of the Great Souls to pass on into the thirteenth plane at once and without hindrance. This, however, is one of the great achievements of individual life and evolution.

CHAPTER XXI

WHY MOURN?

Out of the experience back of the scientific knowledge covered by this volume, supplemented by many added experiences that have followed them, one vital lesson stands out upon the trestle-board of individual consciousness in letters of living fire. This refers to that which, from habit, has become a sort of "social custom" in so-called civilized countries and communities, namely the **custom of publicly mourning for our dead.**

Unless the signs of the times, as well as the motives of mankind, have been entirely misinterpreted it would seem there is no single phase of this earthly life wherein we and our fellows, generally speaking, display such glaring and puerile inconsistencies, as in the attitude we have been accustomed to assume concerning our dead. This is more especially true in the lives of those of us who have either definite personal knowledge of, or an abiding faith in, the continuity of individual life beyond the incidental event we call physical death. And, though it is said with reluctance and humility, all this seems to be more especially true with reference to those of us who presume to call ourselves "Christians" and who thereby accept the benefits of the sacrificial offering, made for our especial benefit upon the Cross of Calvary, in the ancient days of Herod, the King.

The Master, Jesus, it was, who taught us the great

scientific fact of a life beyond the grave. He it was who held up to our mental vision the beauties, the glories and the splendors of that life—to those who follow His teachings and example. He it was who voluntarily promised that He would go to prepare a place for us in the house of the Father—that “House Not Made with Hands, Eternal in the Heavens”. It was He, therefore, who taught us that death is but an **incident in Life**—that it means but a liberation from physical suffering and bondage, and a share with Him in the greater glory of a more perfect life.

To one who has a personal and definite **knowledge** of the great fact of Nature, that physical death is but a beneficent evolutionary transition—a mere passing event in the continuity of individual life—there can be nothing whatsoever in the incident for which to mourn—any more than there should be in the departure of our loved ones to enjoy themselves in the more delectable climate and social conditions of some foreign country whence we know they may never return to us in this life. We all will agree that in such cases there is not the least occasion for putting on the black vestments of unconsolable grief, or the sombre habiliments of hopeless mourning and sorrow. Neither is there the slightest occasion for real **grief** or **mourning** in the simple and altogether natural fact that some of our loved ones have gone forward a little ahead of us to the “Celestial City of Sarras”—the City of the Soul—there to enjoy its beauties and its glories and to await our coming.

In truth, when the real meaning and purpose of physical death are known and understood and its beneficent mission is accepted as a part of Nature’s unalterable plan, consistency demands that there

should be nothing but sincere and unselfish joy in our hearts when we say "God speed" to one who is leaving us, only for a time, to enter upon the progressive journey through a more exalted and perfect state of being upon the spiritual planes of life. This, in truth, is the view of every individual who knows from personal experience that our passage through the "Valley of the Shadow" is but the beginning of a more glorious journey which leads onward and upward into the Light of a more exalted spiritual Life Beyond. And it is but the logic of "**Consistency**."

It would also appear, in all humility, that this same logic should apply, with equal force, to the consistent followers of the Nazarene, whatever doctrinal creed they may accept, or to whatever denominational church they may belong—**provided** they, in truth and sincerity, accept His teaching and conform their lives thereto. For, there is nothing in true Christianity—when intelligently understood—to justify its disciples and devotees in making any public display of their sorrow over the death of even their most loved and trusted companions of earth, nor to warrant them in publicly, or even privately, indulging themselves in grief or sorrow at all over such an event. While it is true that, to those whose spiritual senses and powers are dormant, there is at least an apparent separation, for the time, and the natural loneliness which such a separation necessarily involves; nevertheless, any definite and satisfying Faith or belief in a life after physical death, should sustain those who possess it, against all purely selfish grief or sorrow which would advertise such a temporary separation to the world at large as a tragic "**loss**".

To be able personally to witness just one transition

of a loved one who is ready to go it would seem should inspire only the most profound joy and gratitude in the hearts of those who remain behind. At any rate, this is just what it has meant to the author; and not for one single moment has he ever wished any loved one of earth back in this physical life again to take his or her place with him once more, as of old. Indeed, it would grieve him far more to see them back among us on this physical side of life, knowing they must endure the suffering incident thereto, than it did to see them pass through the gateway of death and enter triumphantly into the life of the spirit in the World Beyond.

Then again, virtually every genuine message that has ever come back to earth from beyond the dark valley, concerning this subject, has emphasized the fact that all selfish grief and sorrow of the inhabitants of earth, over the death of their loved ones, only distresses those who have passed on into the spirit life, and constitutes a real burden which holds them upon the lower planes of spiritual life—so long as it exists.

To be sure, if we have neglected or abused those whom the Infinite Father has given into our keeping and care in this life of earth—or if we have failed in our responsibility to them, and they have passed on—then the agony of **remorse** and **repentance** should gnaw at our vitals until we are permitted to follow them and make due recompense. In that case it seems not only proper, but eminently just, that we should grieve and mourn—in sack cloth and ashes, if necessary—so long as we continue to live upon **earth**; but not otherwise. Even so, our grief should be a

thing too sacred to parade before the gaping and curious public.

If the historic narrative of the personal life and experiences of the author would serve to inspire his readers with a better understanding and a more wholesome appreciation of the real meaning and purpose of physical death, and lift from their souls the burden of selfish sorrow and agony over the supposed "loss" of their loved ones, he would deem it a duty and a privilege to take the public into the Sanctum Sanctorum of his own Soul and there uncover the most intimate and "tragic" experiences of his earthly life.

He is thoroughly convinced that the time will come when the great fact of the continuity of individual life, and the knowledge that death is but an incident in the evolutionary life of the Soul, will be so universal upon the earth plane that sorrowing for the "dead" will become a thing of the past and that physical death, for the most part, will be accepted only as a consistent liberation from the bondage of earth life—to all who make an honest and earnest effort to know the Law of Life and to LIVE it.

Just what this can mean to those who pass into the other life from normally wholesome conditions may well be suggested by the experience of a dear friend who passed on into the spiritual life only a few years ago. She was a natural psychic, of splendid intellectual attainments, a fine education and a heart of gold. The spiritual life was almost as familiar to her—even before her death—as this physical life. The association between her and the author in this phys-

ical life has continued without interruption since she passed on into the spiritual life.

From the day she entered through the Valley of the Shadow of Death, into the spiritual life, her experience was one of unalloyed peace, contentment and happiness. And this was chiefly because she knew that those who remained behind understood that she was not "lost" to them in any sense, but simply waiting until she should be able to receive them into that life after their liberation from this.

She was not grieved because of her inability to reach us and make us know she was as truly with us and of us as she was when she was still in the physical body. She knew that we understood. She also knew that she was at perfect liberty to devote herself to whatever might contribute to her own spiritual development, or increase her power to serve those who might be in need of the help that she could give. And that is exactly what she did.

Almost immediately upon her entrance into the higher life she was admitted into the fellowship of the Border-Land Workers who devote themselves to helping those who pass out of this life under conditions which render them comparatively helpless, for a time, in that life. She was very happy in her work, and often she came to her friend to tell him of her interesting experiences, of the wonderful work her companions and fellows were doing, and of the joy they all derived from the mutual results of their labors.

She was continually reminded, by the experience of those in the spirit life, that the deepest sorrow and distress which can come to the vast majority of those in that life arise out of the fact that they cannot

make their presence known to those upon the earth plane who love them and grieve over their death.

A part of her time and effort, therefore, was devoted to those about her who needed comforting and helping until they could adjust themselves to the new conditions of life in which they found themselves. Among these she became a powerful educator, teaching them the meaning and the purpose of physical death, and helping them to understand the responsibilities resting upon them to take up the new life in a right attitude of soul and fit themselves for some beneficent service.

Through this experience, as one of the Spiritual Teachers and Helpers, she came to realize what a blessing had been bestowed upon her in the fact that her relatives and friends upon the earth plane had never grieved nor mourned over her death. Thus they had liberated her from every unhappy tie which bound her to earth's conditions. But for this fact, she also might have been one of the "earth-bound", until time and properly directed effort alone had lifted the burden from her and had liberated her from a cruel bondage of grief into which so many pass from earth life.

One who has lived the life of an independent psychic on earth for many years is often oppressed by the realization of his inability to impress the vital nature of this problem upon those who are unable to penetrate through the veil of earth and see for themselves how real and how intense is the suffering of those upon the spirit side of life who cannot console those upon the earth who grieve for them in ignorance of their presence and of the conditions of their life upon the spirit plane. It is one of those things

which cannot be understood nor appreciated, except through the personal experience. Alas, how few there are who have that.

It may be, however, that what has been said will be sufficient to set in motion a wholesome impulse to reason the problem out. If so, this effort will not have been in vain; for no man can use his intelligence upon the subject without arriving at an approximate knowledge of the truth. Once the matter becomes clear to the intelligent thinker, the problem of "death" assumes an entirely different aspect, and becomes one of Nature's beneficent provisions by and through which the Soul of man moves forward to its individual evolutionary destiny.

This does not mean that we should court death, nor seek to shorten the span of this earthly life. On the contrary, there can be no doubt that Nature charges each of us with the duty and the responsibility of rounding out this physical life as fully and as completely as possible, so that we may enter upon the spiritual life as free as may be from the drag of unfulfilled duties and undischarged responsibilities. The great Law of Continuity throws the arms of its protecting care over us all—both here and hereafter. Let us accept cheerfully its responsibilities and cheerfully discharge our duties thereunder; for then only may we enjoy, in fullest measure, its inevitable and beneficent reward. Let us put away forever the somber habiliments of mourning—which only serve to advertise our ignorance, our selfishness and our inconsistency.

CHAPTER XXII

CHILDREN

Q. "Do those who pass out of this physical life in infancy always grow to maturity on the spiritual side of life?"

A. Yes, with **one single exception**, so far as we know. But this single exception is one which leads us into the presence of one of life's profound mysteries. Let me explain more fully:

As you already have been informed, there are certain individuals who apparently "die" upon each and all of the several planes of life. These do not pass on upward along the pathway of evolution and reappear upon the next higher spiritual plane, as do others. Their material bodies are apparently deserted, as it were, and left to disintegrate as in other instances. But the **Soul** and spiritual **Entity** simply disappear. We do not know, with absolute and scientific certainty, where they go or just what becomes of them.

Nevertheless, it is the wisdom of the Great Friends that, instead of evolving to higher planes of life, they have merely failed of their present opportunities and, in order to atone for their failure, they reincarnate in another physical body. This also is suggested by certain indices which might be discussed at considerable length, but which would not be directly pertinent in answer to your question. Therefore, I will pass over these and go directly to my answer to your direct question.

It often occurs that those who die in physical in-

fancy do not remain upon the spiritual planes of life but a very short time. They seemingly "die" again; that is, they leave their spiritual bodies—which, disintegrate as just explained—and they disappear from view. We know that they do not reappear upon higher planes of life. They simply **disappear**. We cannot follow them.

However, it is the best wisdom of the Great Friends that these spiritual children, whenever they thus disappear from the spiritual planes of life, reincarnate upon the physical plane and begin life anew upon the plane of earth.

In all such instances the spiritual child does not grow up to full maturity of its spiritual form. But, aside from these particular instances, spiritual infants and children do grow to spiritual maturity of form, just as do infants and children upon the physical plane of life.

As suggested, however, this exception is one which involves a profound mystery of life upon the spiritual planes, and is well worth remembering.

Q. "You seem to indicate that these disappearances occur on other than the mezzanine plane, or even the first spiritual plane; for you speak of them as occurring upon 'the spiritual **planes**' of life. Are we to understand that infants from the earth plane directly appear in all the spiritual planes of life? That is, are there children upon all the planes of spiritual life? If so, how is this accounted for? In truth, I have heard positive statements made several times, by psychics upon the physical plane, that there are no children in the spiritual life above the first spirit plane. Of course, I know that this is not true, because I have seen them and conversed with them

many times. Then again, there are those on this side of life who assure us that there are no children beyond the fourth spirit plane. There are others who fix the limit at the seventh spiritual plane. Hence, I have asked my questions for the purpose of obtaining a positive answer from one who knows, which will cover the entire field of conflicting assertions."

A. As already explained, the spiritual evolution of an individual at physical death determines the exact level to which he will immediately rise when liberated from the physical body through the process of physical death. If his spiritual development is low when he reaches physical death he will rise to a correspondingly low plane of spiritual life. If his spirituality is high at the time of his death he will rise to correspondingly high levels of spiritual life as soon as he is liberated from the physical body through the process of death.

But the same Law of Spiritual Gravity applies to those who die in infancy or in childhood, as well as it does to those who die after they have reached physical maturity. And herein we find one of the strong evidences of the truth of Reincarnation.

We find that there are many physical infants and children who, at physical death, stop in the mezzanine plane, or magnetic field of life. There are many others who pass at once through the mezzanine plane and find their natural level and present home upon the first spiritual plane. There are yet many others who pass directly through both the mezzanine and the first spiritual plane, and stop upon the second spiritual plane. There are yet many more who rise at once, when liberated from the physical body by

death, into the third, fourth, fifth, and all the other planes of spirit life, even to the highest.

This means, when translated into scientific analysis, that there is as much difference in the spiritual evolutionary status of infants and children, at physical death, as there is in the spiritual status of those who have arrived at physical maturity before death overtakes them.

But we have learned that spiritual unfoldment and development are the results of **Spiritual Evolution**.

This means that an infant who stops in the mezzanine plane, after physical death, has not attained as high a degree of **Spiritual Evolution** as the infant or child who passes at once through the mezzanine plane and stops in the first spiritual plane. It means also that the infant or child who passes directly into the seventh, the ninth, or the thirteenth spiritual plane, at physical death, has attained a vastly higher degree of **Spiritual Evolution** than the infant or child who stops in the first, third, or fifth spiritual plane.

But, **Spiritual Evolution** is the result of **Individual Experience**. And, **Individual Experience** comes only through the process of time, personal effort, actual living and doing and accomplishing.

Other things being equal, we know that a stock of corn which is seven feet tall, fully tasseled out and having two large ears of corn upon it, is older than the stock that is just peeping through the soil. In this we see plainly that the element of time cuts an important figure in the evolutionary process.

In like manner, when we see a spiritual infant whose spirituality enables it to reach up through the mezzanine, the first, and all the intermediate planes of spiritual life, into the seventh, eighth or ninth—

we know that this is due to the elements of **time, experience and personal effort**. When we compare this with the infant whose spiritual head is just peeping through the mezzanine plane and appearing upon the first spiritual plane, we know that the elements of time, experience and personal effort are the determining factors which differentiate the one from the other.

Yes, my brother, children and infants do appear upon all the planes of spiritual life. And, they appear there immediately after they have been liberated from the physical body by physical death. Any statement at variance from the facts I have given you is erroneous.

Q. "When an infant dies immediately after physical birth does the incarnating Soul enter the spiritual body of the infant and continue its life upon the spiritual planes?"

A. This depends upon whether the infant actually breathed into its physical body the first "**breath of life.**" This is because the Soul actually enters the physical body of the infant synchronously with the first physical breath the infant takes into its lungs. If it actually takes that first physical breath, the Soul enters with it, and the infant becomes a "living, human being".

If it should die, even before the next breath is taken into its physical body, the Soul has entered the spiritual body of the infant, and passes with it into the spiritual life, as a spiritual infant, and follows the natural course of spiritual growth and development thenceforward, as do other spiritual infants.

But suppose the physical body of the infant is born, and the first physical breath is never taken,

what then? In that event there has been no Soul-incarnation. The Soul has not entered the spiritual body of the infant. Hence, the spiritual body disintegrates with the physical and is resolved back into the elements from which it was integrated.

Q. "This raises the fundamental problem of Nature on which my last question depends. You may really have answered it; but, in the process of educating the public, there are many who might read your answer to the last question without getting the answer to this vital question which I am asking for that definite reason alone:

"In Nature's process of evolving the individual human upon the earth plane, when does the Soul enter the physical body of the infant? Does it enter at conception, as so many of our physical scientists and philosophers seem to think? Or, does it enter at some later time during the prenatal period of nine months before physical birth? Or, does it enter at the instant of physical birth?"

A. You do, indeed, have your answer in what I have said in reply to your previous question. But, for the reason you have explained, it may be well to present it in such form that none can possibly fail to receive and understand the answer. To that end, the answer is as follows:

The Soul of the incarnating individual does not enter the physical body at conception. It does **not** enter at any time during the prenatal period of nine months between conception and physical birth. It does not **necessarily** enter at the instant of physical birth. The Soul of the incarnating individual enters the bodies of the infant synchronously with the first physical breath which the infant breathes into its

lungs. Normally, this occurs almost instantly with physical birth. But this is not always true, for the reason that, in many instances, the first physical breath is not taken into the lungs of the infant until several minutes after actual physical birth. In some cases the attending physician finds it necessary to use mechanical means to induce the first physical breath. Whenever the process of suscitation requires the assistance of mechanical means, it may require several minutes to accomplish it. Even so, the incarnating—or reincarnating—Soul, as the case may be, does not enter the bodies of the infant until the first physical breath enters its lungs. And this is the “breath” referred to as the **“Breath of Life.”** “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the Breath of Life; and man became a living Soul.” (Genesis II, 7.)

Q. “Would it not almost lead to the extinction of the human race upon earth, if humanity generally knew that the Soul does not enter the bodies of the new-born infant until the first ‘breath of life’ is breathed into the lungs of the physical body? In other words, if prospective mothers generally knew that they could destroy the physical body of an unborn child without destroying a living Soul, would not the number of criminal abortions be multiplied many times—until it would become the rule, rather than the exception?”

A. No. Prospective mothers do not consider that question at all, when they are contemplating an abortion. They are impelled to such an act by selfish and personal motives which would override any such consideration, even if they knew the Law. So long as man-made laws treat voluntary, deliberate and

unnecessary abortions as "murders", it is safe to assume that no prospective mother is going to commit such an act unless she has made up her mind to defy the law and take her chance of evading its penalty.

But when the mothers of the future are taught to know that in the process of motherhood they are helping Mother Nature to prepare the way for human Souls to come to earth and work out the evolution of their Individual Completion and Happiness, they will enter into cooperation with Nature in the most glorious undertaking it is possible for the human mind and Soul to conceive. This knowledge will stimulate the development of the Mother-Love nature of womankind, as nothing else could possibly do.

Furthermore, with this higher education of mothers they will be taught, and will come to realize the fact that the future welfare, the Individual Completion of their own Souls, and their consequent **Perfect Happiness**, are all involved in the Soul attitude of Cheerfulness demanded by Nature of every prospective mother in her glorious labor of motherhood. The most profound responsibility that Nature lays upon her children is that of parenthood; and more especially of motherhood, because this involves the intimate personal relation of the mother to her child during the preparation of its bodies for occupancy and use. Any failure on her part to discharge the profound personal responsibility which Nature fixes upon her in the process of motherhood, also fixes upon her, at the same time, the most terrible penalty of devolutionary failure and unhappiness from which it is impossible for her to escape.

When the future mothers of the race come to

understand these things, the personal responsibility of motherhood, the rewards of compliance with the Law, and the penalties of failure or refusal—the personal happiness in store for the real mother on the one hand, and the personal degradation and suffering upon the other—no further stimulus will be needed to enlist all the constructive energies of her body, spirit and Soul in her glorious work for humanity and herself.

Q. “I have observed that you make use of the plural ‘bodies’ in your explanation of the process involved in the incarnation, or reincarnation, of the individual Soul at physical birth. Will you kindly explain your reason therefor?”

A. Gladly. From the instant that physical conception occurs, there begins the development of a physical body which the Soul is to inhabit when the first “breath of life” is taken into its lungs at, or soon after, birth. But, at the same time, and synchronously with the development of that physical body, is a spiritual body which interpenetrates the physical and is interpenetrated by the physical, in such manner that when the Soul is incarnated it is the possessor of two bodies, a physical and a spiritual body. These two bodies are not only interrelated but interdependent in their relation to their Soul inhabitant. Hence, my use of the plural was for the very excellent reason that it has the elements of scientific exactness, whereas the singular would have involved an error, or an important omission.

Q. “In cases of physical death immediately after the ‘Breath of Life’ has been taken into the lungs of the infant, you say that the incarnated Soul passes into the spiritual life in the spiritual body of the

infant, and proceeds to work out its spiritual evolution. Is such a Soul cognizant of the relationship, environment and conditions of life it would have experienced upon the physical plane had it lived and developed to physical maturity?"

A. Only in a general way. In explanation of this brief responsive answer, let me explain:

If the information which comes down to us from the Great Friends on the higher Celestial Planes of life is true, Reincarnation is a fact of Nature.

During all the lower rounds of individual life upon all the planes of life, up to the sixth spiritual plane, the incarnating and the reincarnating process is a purely involuntary process on the part of the individual Soul. This means that during all these lower rounds of evolution the process of incarnation and reincarnation is entirely under the control of **Nature**, and proceeds apparently without regard to the likes or dislikes, the desires or preferences, or other considerations on the part of the individual Soul. But when the evolving Soul reaches the sixth spiritual plane (the seventh plane, including the physical), it is emancipated from this dominance of Nature, and becomes a free agent. That is to say, from that time forward he has the power to reincarnate, or not, as he chooses. Therefore, if he should reincarnate thereafter, it would be solely because he, of his own free will and accord, elected to do so, and not because it was absolutely necessary.

In other words, he has arrived at a point where Nature chooses to entrust him entirely to work out his own individual destiny. This is what is meant by his "Spiritual Majority"—or, his "Spiritual Emancipation". This is where he becomes "his own man",

as we say upon the physical plane when a boy reaches the age of twenty-one years.

Whenever any individual reincarnates after he has reached his Spiritual Majority, it is because he is convinced that by so doing he will be able to render some great benefit to humanity upon the earth plane. It may be he realizes that a time has arrived upon the earth plane when its inhabitants greatly need to know some fundamental Truth that will enable them to take an important evolutionary step at once. He believes, that by reincarnating under right conditions, he would be able to give to the world a message that would carry them over and beyond some impending crisis they are facing.

He decides to accept another reincarnation as a part of his Personal Responsibility, and he proceeds at once to prepare for that event.

It is now within his own power to determine the conditions and choose the environment in which to reincarnate. In determining these important points, he seeks out a family upon the physical plane which represents the highest type of physical, mental, moral and spiritual development; and he decides to reincarnate as a member of that family. Then he proceeds to equip himself with the added knowledge that will best serve him in getting over the message he has to give humanity.

When the time comes, he is fully prepared. He reincarnates in the new-born infant of that family. He knows whether it will be a boy or a girl, and before the hour of its birth arrives he knows whether its physical body is perfectly developed. He has done all he could rightfully do to impel the mother, during the prenatal period, to preserve the right attitude of

Soul and obey the laws of health, physical, spiritual, mental, moral and psychical. He even invokes the aid of other Great Friends in this work of preparation, so that when the hour comes for his reincarnation everything has been done that could be done rightly from the spiritual side of life to make the conditions that would best enable him to develop a physical body, a spiritual body, a moral character and a condition and attitude of Soul that are necessary to enable him successfully to deliver the message to humanity for which he "came to earth".

In a general way, he knows in advance the conditions he is to meet; and, in the same general way, he is able to anticipate and forecast much of the experience ahead of him. But I am not led to believe that he is able to know in advance each and every personal experience through which he must pass in his development from infancy, through childhood, youth and maturity; nor does it seem possible for him to know with certainty what will be the ultimate results of his ministry during this reincarnation.

If this be true of one who has attained to a degree of evolutionary development where his reincarnation becomes a matter of his own voluntary and individual choice, it would appear that one who reincarnates long before he has reached that degree of evolutionary development, and comes back to earth without either his own knowledge or consent, would have virtually no knowledge as to the conditions, the family, or the environment into which he is coming.

But in both instances there is a great underlying purpose of NATURE, which is being worked out and accomplished—on the one hand with the intelligent and voluntary cooperation of the individual, and on

the other without that conscious and voluntary cooperation of the individual.

Q. "Does the Soul of an infant that died shortly after birth enter into the family life of its parents and immediate relatives, brothers and sisters, upon the physical plane, although it inhabits a spiritual body which is invisible to them?"

A. There is always a strong magnetic bond between a spiritual infant and the physical family into which it was born. This is usually strongest between it and its physical mother; although, where the family relations, environment and conditions are harmonious and happy, the same bond may exist toward other members of the family. In this case, especially, the spiritual child is permitted to grow up in very close association with those it has left behind upon the physical plane.

But where the mother-love is not strong, and dissension and hostility exist in the family, the spiritual child does not desire to remain in close association, and those who have its spiritual guardianship and care, soon develop other and better conditions for its spiritual development and welfare. In this case it does not remain a member of the physical family in the sense you indicate. It follows the natural law of individual attraction and harmony.

There are many subsidiary questions which arise out of the reciprocal relations between members of the same family on both sides of life. But they are mainly worked out consistently with the Law of Individual Evolution. Of course, there are many cases where the evil and degrading influences of the physical life are magnetically very strong and hold the spiritual child until the Border-Land Workers are

able to help him break the destructive bond that holds him to earth.

Where the family tie is strong and constructive, those who pass into the spirit life are joined together into the family relations upon the spirit planes. In this case those who die in infancy are taken immediately into the care and guardianship of the family group upon the spirit side. But this is a matter which is governed by the Law of Natural Attraction. The "tie of blood" alone is not strong upon the spiritual side. There it is far more a question of **spiritual magnetism and psychic harmony**.

Q. "Do people upon the spiritual planes of life prepare for the arrival of infant spirits, as we of earth do for our physical babies? Do they provide for their care and comfort as we do? Are they clothed upon the spiritual planes? If so, who provides their clothing and determines its type and quality? Are the relatives and loved ones on the spirit side present to receive the spiritual infant?"

A. As partially explained before, those who are specially appointed, or who volunteer for that purpose, do prepare for the coming of the spiritual infant. They make every possible arrangement and preparation for its care and its comfort, and they receive it upon its arrival, and assume entire responsibility for its care, comfort, education and welfare, as rapidly as it develops. It often occurs that spiritual members of the family are appointed, or volunteer, for this service.

All this, however, is within the jurisdiction of the duties and responsibilities of the Border-Land Workers who have general direction and supervision of the work of receiving and caring for all who pass from

physical life into the spiritual. And these Border-Land Workers use their best judgment in making their selections of guardians, in all cases. In this they are largely governed by the character and condition of the spiritual individual when he arrives upon the spirit side of life.

Yes, each infant is clothed immediately upon its arrival in spirit life; and its clothing is provided by its selected spiritual guardians, and those who volunteer their services. The quality and style of dress are likewise determined by those who have been selected and charged with the responsibility of receiving and caring for the individual infant. The same, however, is equally true of all others who pass into the spirit life. It does not matter whether they are infants, children, youths, or those of mature life, or those decrepit with age. They all must be cared for until they can be taught and helped to care for themselves. But as soon as they become self-reliant and able to care for themselves, their guardians are no longer necessary nor of real service to them. Hence, they pass on to others who need them.

From this explanation it will be seen that every possible contingency is provided for upon the spirit side of life—and that none are neglected or overlooked.

CHAPTER XXIII

METHODS OF COMMUNICATION

Q. "What is the common method of communication among those on the spiritual planes? Is there a universal language?"

A. There is, indeed, a universal language which is employed by spiritual intelligences upon all the planes of spiritual life. For want of a better term to designate this method it is termed the "Language of Impulse". And this is the language most commonly employed upon the spirit planes. It is a method of direct thought transference—or, more exactly, a direct method of transferring the Soul **Impulse** back of all thought.

You are already aware of the fact, no doubt, that **thought is a force**; or, at least, it involves the exercise of a force. This thought force, when not definitely directed by the thinker, radiates in all directions from the center of thought, just as do the etheric and atmospheric waves radiate in all directions from one of our modern radio stations. Thought force, however, may be so controlled by the thinker that it can be made to travel in direct lines to the individual addressed. It is simply a thought impulse, propelled from the individual mind through the power of his own Will and, when it reaches the thought receiver of another Soul, that other Soul registers the exact impulse of the mind, or Soul, of the sender. In this case it is not expressed in words at all, but is merely an **impulse of the Soul**. It is

something more than what we generally term "Thought Transference" or "Mental Telepathy", as we know of these methods upon the earth plane at the present time. The important distinction lies in this: In the process of mental telepathy, as we employ it upon the earth plane, the sender endeavors to transmit some definite statement expressed mentally or otherwise in definite words. This is not always true, but it is the more frequent method employed. In the Language of Impulse, however, there is no effort to transmit any message expressed in words. On the other hand, it consists of an impulse of the Soul which the sender desires to transmit to another individual Soul. It may be, and often is, but a very definite desire or a very definite sense experience. The sender realizes in himself the exact impulse that would express the meaning he desires to transmit. Then by the power of his Will, fixed upon the receiver, he gives the propelling power which transmits that impulse as a definite experience. The receiver gets it, not as a spoken message, but as an exact experience which is being realized in the Soul of the sender at the time.

This, however, does not mean that there are no other methods of communication on the spirit planes of life. Indeed, they can employ any one, or all, of the channels of sense for the purpose of communicating their definite thoughts from one to another. But aside from the Language of Impulse, the channel of **sound** is the one most frequently employed. By this is meant the spoken words; for, spiritual intelligences are able to express their thoughts in any language of words with which they are familiar, as well as we upon the earth can do. And, for almost

all purely social purposes, this is the method employed.

Those of the spirit life also have various methods of transmitting their thoughts in written form. These methods are employed where it may be important to refer promptly to an exact record of what has been said concerning some definite subject by some particular individual. Those of the spiritual life not only keep certain written records for reference, but they employ a more perfect record which is clearly analogous to our physical phonograph. By this method they are able to make a record which, when reproduced, gives back an exact expression in vocal words, with every shade of vocal emphasis and inflection of the voice so recorded. They can transmit these records to almost any distance instantaneously. This method is employed whenever and wherever it is intended or desired, that the records shall be reproduced in the presence and for the benefit of a number of individuals at a distance. It is employed when any of the Great Spiritual Friends are speaking for the benefit of the general public, or for the benefit of the students in the various spiritual institutions of learning. The record of a public address may thus be duplicated and sent wherever desired and there reproduced in the presence of all those who desire to hear the address.

This method is also employed for the purpose of enabling all who may desire, to hear all the best music of the greatest spiritual artists and musical organizations. Those of the spirit life have musical instruments and organizations which transcend beyond all comparison, anything we have upon the earth plane. In some of their great symphony

orchestras there are many thousands of players, using hundreds of different kinds of musical instruments unlike anything we have in our greatest earthly orchestras. They also have vocal associations containing hundreds of thousands of the greatest vocal artists. To hear one of their grand operas or concerts is a musical treat to those who hear it beyond anything that we of earth are permitted to enjoy. It is in such instances as these that those of the spiritual life employ their records for the benefit of the masses and the public. These records can be transmitted and reproduced in such manner that many millions of their people may thus enjoy their benefits.

At this point arises a suggestion which should be of especial interest to artists of all kinds upon the earth plane, including musicians, painters, artistic designers, and so on. It is this: We upon the earth plane have a musical scale of only seven distinct tones. But running between these seven tones of our musical scale are infinite shades of tone which are not expressed by any of our arbitrary instruments upon the earth plane. Even the human voice and such instruments as the violin and the cello conform themselves to the strict seven-tone skeleton, or conventional scale, in all forms of musical expression excepting what we term the "slur". In this expression, the voice slides from one tone to another and in its course touches all the intermediate tones possible.

But in the spirit life their musical instruments, as well as their methods of vocalization, are constructed upon an infinite scale, instead of a scale limited to seven tones. Thus they are able to express every

conceivable shade of musical tone the Soul is able to conceive. The work of artists, therefore, becomes infinitely more complex but at the same time infinitely more perfect and beautiful. When compared with the musical instruments of the spirit planes our physical instruments appear clumsy and imperfect, as well as inadequate.

The same difference exists also in the world of color. The spiritual artist makes use of every conceivable shade of color running between the recognized primary colors of the physical universe. They give expression to sense experience which is unknown upon the physical plane. Our physical artists, in their endeavors to "mix" colors are able to obtain certain intermediate colors which only serve to suggest the infinite possibilities of art upon the spirit planes, where every conceivable shade of every color is utilized in bringing out the finer effects of their artistic ideals.

This differentiation in the power of expression is observable in every department of artistic lines of endeavor upon the spiritual planes. The intensified refinement of spiritual material adapts itself to the unfoldment of the higher and finer designs of the Soul in every department of Nature upon the spirit planes.

Q. "When spiritual men and women communicate with each other by the spoken word what definite language, if any, do they employ?"

A. That is entirely a matter of individual choice. Those who are best learned in the English tongue speak the English language; those who are accustomed to speaking the French language make use of that language; others use German, Italian, Greek,

Hebrew, etc. In truth, every language of earth is spoken upon the spiritual planes of life. But, as soon as the spiritual individual learns the forceful language of impulse, these various forms of speech are of no special advantage to the individual. This is because, no matter what language an individual may employ upon the spirit planes in which to clothe his thought, the **thought itself**, is the thing which is transmitted, and **not the words** in which it is clothed.

Suppose an audience consisted of an Englishman, a Frenchman, a German, a Bulgarian, a Persian, a Turk, a Hindu, a Japanese, a Chinaman, a Swede, and a representative of each additional language on earth. Suppose also they were able to receive a message conveyed by the language of impulse. If they were each to attempt to convey the same message in **words**, each of them would employ the language in which he is accustomed to express his thoughts. The Englishman would clothe his thought in English, the Frenchman in French, the German in German, and so on throughout the entire list. This fact is here explained in order that the reader may understand what occurs upon the spirit planes when a speaker is delivering to an immense audience a message in the language of impulse. His audience may be composed of those who naturally speak the various languages of earth. Each one of them will formulate his impulse received in the language with which he is familiar; and if he attempts to pass it on to another who is not able to receive the language of impulse, he will clothe it in the words with which he is familiar.

Q. "Are there 'Akasic Records', such as those to which some of the Theosophical Cults of earth refer, containing an exact and complete record of every

thought and every act of each and every individual, as well as every impulse of the Soul, from the time of his creation until the end of time?"

A. No, there are no such records, so far as the greatest of the Great Friends have any knowledge. There are, however, certain definite records which are made and preserved upon the various planes of life, from which that idea may have been developed. That is to say, a definite record of each and every individual who enters the spiritual life is made and kept in the archives of each spiritual plane. This record is rather in the nature of an individual diary. It is made by the individual himself—as soon as he is taught how to make it—and contains a brief account of his thoughts, impulses and doings, from day to day. These, in brief form, are preserved—not so much for the benefit of the individual himself, or herself—as for the sake of anything they might contain which would be useful to the public, in an educational sense. These universal records are intended to contain the wise thoughts and sayings of all who have been able to add anything to the great sum of knowledge in any given plane. They are crystallized into such forms and expressions as to make them available for use in the educational work of all spiritual life.

It is not the intention nor desire to dogmatize concerning the possible existence of "Akasic Records" such as your question implies. If they exist, in the universal sense you mention, that fact has not come to the knowledge of the wisest of the Great Friends. The records to which reference has just been made appear to be the nearest to them, in scope and pur-

pose, of anything so far definitely known upon the spirit planes of life. In a more general and less perfect sense, our great public libraries, more especially our wonderful Congressional Library, are somewhat analogous to the spiritual institutions in which these records upon the spiritual planes are kept. We keep these libraries for the benefit of the great public of earth which otherwise would be deprived of much valuable learning. They contain all that our library authorities deem of great value, in each and all of the branches of learning in which physical humanity is interested—such as literature, science, art, invention, music, drama, religion, medicine, philosophy, history, etc.

The spiritual institutions referred to are but a higher expression of the same general ideas and purposes, but worked out to much greater detail.

Q. "Is it possible to receive a telepathic message from one beyond the mezzanine plane, or magnetic field, by an individual who is fully awake upon the physical plane?"

A. Yes, it is. This does not mean, however, that all individuals upon the earth plane are sufficiently developed to receive such messages. The answer refers only to those who have attained to such spiritual development as to be able to receive such messages.

Q. "Is there any constructive method of using the Radio to communicate with the spirit world?"

A. If it were possible to construct such an instrument with sufficient delicacy and refinement to accomplish such a result it would, most assuredly, be constructive. If the questioner will get one scientific fact definitely fixed in mind it will make this answer

clear and conclusive. The scientific fact referred to is that such an instrument, however refined, is but a mechanical device which sends out physical magnetic vibrations. Its processes are not, therefore, psychic. Whatever impulse it could register upon the spiritual plane would be **mechanical** and **not psychical**.

Q. "Can one upon the physical plane transmit a mental message to one upon the spiritual plane? If so, how is it accomplished?"

A. Yes. The power of thought is so potent and so refined in its action that a physically embodied Soul, through the channels of its spiritual body, may transmit its thoughts, its desires and its purposes to those upon the spiritual plane with definite certainty. In truth, whether the individual so intends or otherwise, whether he knows it or not, virtually all his spiritualized thoughts and desires communicate themselves, through its spiritual channels to the spiritual planes of life, somewhat as the Radio operates—where they may be "picked up" by anyone who comes within the radius and plane of their activities. The individual, however, who knowingly and intentionally makes a definite effort to communicate with one upon the spiritual plane, and transmit a message of love or of sympathy and helpfulness, accomplishes his purpose with a definite certainty far beyond his powers to transmit thought upon the earth plane.

He does this by first fixing his attention upon the individual to whom he desires to send his message. The instant his attention is so fixed in loving attitude, the magnetic bond of communication is definitely established between those two specific individuals. Then if he will formulate his mental message, as clearly and definitely as possible even in spoken or

unspoken words, his message will travel over the magnetic bond thus established in a scientific way analogous to that which accompanies the transmission of a telegraphic message over the telegraph wire.

CHAPTER XXIV

CONCERNING GUARDIAN ANGELS

Realizing that the subject is one upon which there are many views, statements and contentions, and, desiring to obtain as much definite information as possible from a source whose authenticity is unquestioned, the author has asked one of the Great Friends upon the spiritual side of life to answer the following series of questions:

Q. Is there a substantial basis of truth in the religious concept of earth, that each individual—especially those who belong to the various churches—has upon the spiritual side of life one or more “Guardian Angels” whose chief duty, responsibility, pleasure and occupation are concentrated in the one business of looking after the individual, guarding him from harm, ministering to his needs and satisfying his wants, while he yet remains upon the earth plane?

A. “Yes, there is a rather substantial basis in fact for ‘Guardian Angels’; but here again may be observed the industrious activities of human imagination, as well as of religious idealism. It is true that while every human infant has a physical mother, father, or other friends to receive it and care for it when it arrives upon the physical plane, until it has grown to a development that enables it to assume the burden and the responsibility of its own individual care, yet that is not all. At the same time, some definite spiritual individual either voluntarily as-

sumes, or is definitely assigned to, the responsibility of becoming a helper and more or less a guardian to each individual born into the physical world. It is the duty and responsibility of every such spiritual guardian to do whatever can be done to improve the spiritual environment of the child, and thus render it such help as will enable it to grow into a wholesome mental, moral and spiritual development. While there is always at least one such spiritual individual for each human infant, there may be a number of others who volunteer their services also to the same child—always, however, subordinate to the one who assumes the chief responsibility. These spiritual guardians usually become deeply attached to their human wards and derive great pleasure and satisfaction, not only in the association but also in the services they are able to render. But these spiritual guardians have their own limitations, and it is not always possible for them to control the spiritual environment of an individual. They merely do what they can to render unselfish service and give a wholesome spiritual impulse to the life of the individual entrusted to their spiritual guardianship. The spiritual guardian is but a complementary addition to the family circle in each and every earthly home, thus often bringing into very close association a considerable number of spiritual individuals, all interested in the welfare and development of a single earthly family.”

Q. Based upon my own personal observation, I have never seen anything, so far as I can recall, to suggest that there is a class of exalted individuals who inhabit the spiritual world and who are called “Angels”—having wings as a distinguishing mark or

badge of their angelhood. I have often wondered, however, if there might be such exalted people upon the higher planes of spiritual life, beyond the range of my own powers of personal observation. Do such individuals exist? If not, out of what did such an idea arise? It seems to be quite generally accepted among the so-called orthodox religionists of this earth plane; and it has been perpetuated upon this physical plane in some of the most beautiful and wonderful works of art.

A. "As a distinctive class of exalted beings, there are no such things as the Angels to which you refer. It is true, however, that it is not an unusual thing for us upon the spiritual planes of life to see individuals dressed in flowing white robes and wearing upon their shoulders artificial wings merely as ornaments of dress. It is more than likely that the angelic concept to which you refer had its origin in the fact that some of your earthly psychics may have glimpsed some of these ministering spirits going about their work upon the spirit planes. However this may be, they are, nevertheless, but men and women who, at some time, have lived upon the earth plane, as you do, and who have passed from that life into the spiritual life and have found their places among the spiritual workers whose special mission is to serve those who are in need of such help as they can give. From this you can readily see that there is some slight basis of truth in the concept of angels, even though it has been distorted by superstitious minds and given a meaning to suit the fancy of the religious idealists of your earth plane."

Q. Is the statement true which is so often made by psychics on this earth plane of life, namely, that

two "Guardian Angels" always come to one on the physical plane, three days before his death, remain with him to prepare him for the transition and, at death, lead him to his appropriate plane in the spirit life?

A. "No, the statement is not true, in its essential details. There is, however, a sufficient element of truth in it to furnish some foundation for the statement. As an illustration, it is true that there are always those on the spirit side of life whose work, either voluntary or selected, is to care for all who, by death, pass from earth life into the spiritual realm.

"In all cases, where death is the result of any character of illness which enables us upon the spiritual planes to anticipate approximately when death will occur, certain individuals on the spirit planes, from among the specific workers referred to, are assigned to the case. Sometimes one such spiritual worker alone is either assigned or volunteers. Sometimes two or more are so assigned, or they volunteer, in certain of these cases. These assignments, or volunteers, are selected many days ahead of the anticipated transition. Other times they are selected but a few days in advance—depending on the nature of the case and what, if anything, they might be able to do to be of service to the individual in their charge.

"From the time such assignments are made the individuals selected for that duty devote themselves, as far as they can, to the service of the patient, in every way possible. Oftentimes they are able to allay the physical suffering of the patient. Sometimes they are even able, by the aid of the physician and nurse in charge, to restore the individual to a measure of health and thus prolong his life upon the

physical plane. This is a part of their work, wherever the experience would seem to be of value to the patient.

"But when the hour of death comes the spiritual workers who have been so selected are at hand to render every assistance possible to their charge in making the transition. And when the patient emerges from the physical body they receive him, care for him and minister to him in every way within their power. It is their specific duty to clothe him spiritually, to minister to his comfort, and especially to educate him in a proper knowledge of the fact that he is no longer an inhabitant of the earth plane of life, but has actually passed into the spiritual life and must prepare himself to take up his duties and responsibilities in accordance with the law of his individual evolution.

"That those of earth may better understand and appreciate what these 'Guardian Angels' are able to accomplish, and the difficulties with which they have to contend, they should know that almost every individual who passes out of the physical life has some definite views and convictions as to the spiritual life into which he is going—provided he is old enough at that time to have acquired religious views. In a large percentage of these cases the individual is a member of some church, religious school or cult which teaches its members all about what they may expect to see, hear, feel, experience and find when they have passed from earth and have arrived in the realm of spiritual life and experience.

"It is not saying too much to state that, almost invariably, their concepts, ideas and convictions are radically at variance with what they actually find

upon their entrance into the spiritual realms of life. As a result, they are mystified, uncertain, incredulous, and sometimes bitterly resentful against those who are assigned to aid them in the process of adjustment to the new life and conditions. So at variance are their beliefs and convictions from the facts of spiritual life, as they find them, that they refuse absolutely to accept the fact of their own death. The only alternative that will satisfy them is to accept the entire experience as a dream. It then becomes the business of their spiritual aides to 'awaken' them from their assumed 'dream', and bring them to full realization of the fact that they have actually passed through the experience of physical death, have arrived upon the spiritual side of life, and that they are in the midst of the actual experience of the new life.

"This awakening process, to a full realization of the new life, and of the meaning of the process called death, oftentimes involves much time and labor on the part of the spiritual workers and their associates. This calls for the utmost patience, loving kindness and consideration on the part of these 'guardian angels'.

"I cannot give you an authoritative statement as to the time this awakening and adjusting process requires. Perhaps an average of all such cases would be from one to two days. In some instances the awakening and full realization and acceptance of the important facts come very swiftly, even where the individual has entertained radically erroneous ideas and views as to the meaning of physical death and the conditions awaiting him in the spiritual world. This depends upon the degree of spiritual evolution

the individual has attained at the time of his death. But there are many instances where weeks, and even months, are necessary to the adjustment of the individual to the new life and conditions, and to a full realization of the truth.

“A large percent of deaths occur very suddenly. Many of them, the result of so-called accidents, cannot be anticipated, either by the individual himself, or the spiritual workers whose responsibility it is to receive him and care for him in the spirit life and help him over the educational process of spiritual adjustment.

“In all such cases as these you will readily understand that there is no way of making assignments of ‘guardian angels’ two days ahead of death. But, even though no specific assignments have been made among the spiritual workers, in such cases, they are provided for with just as much certainty as any other. Among the spiritual workers in this field—called Border-Land Workers—is a very large number of ‘Emergency Workers’. It is the special responsibility of this ‘Emergency Corps’ to be fully and constantly prepared and on guard, so that no so-called accidental death shall ever occur without the immediate presence of one or more of these emergency helpers. The perfection of the spiritual organization of workers in this field, together with the facilities for transmitting information instantaneously, and the ability of the spiritual helpers to travel with the swiftness of thought, make it impossible for the most unexpected and sudden death to occur without some of the emergency helpers arriving fully

equipped and prepared for instant service to meet every possible contingency.

“From this answer to your simple question, you will see how very careful it is necessary for us to be lest our answers may convey some wrong or imperfect impression. In truth, it is seldom possible to answer any question asked by those upon the earth plane of life, by the simple and categorical terms ‘yes’, or ‘no’. For, almost every question involves explanations of facts and conditions of spirit life that are unfamiliar to those upon the earth plane. We must take all these into account before answering; and oftentimes this calls for much tedious and laborious, but necessary explanation—as in this instant.”

CHAPTER XXV

THE SEX PROBLEM

The sex problem is one which invites and enlists the attention of humanity in all the walks of life. In the course of the education and training of each and every student of the Great School who aspires to Mastership, the subject is fully considered from every possible angle. He is required by his instructor to formulate as many definite questions as possible, and his instructor is always prepared to answer them with scientific exactness and precision. The following is a condensed summary of a few of the important points. While not literally in the words employed by the Master, it contains the substance of the information received, with entire fidelity—as far as it goes. The questions and his answers are as follows:

Q. Is it true that the impulse of sex attraction obtains on the spiritual planes of life, as it does in this life of earth?

A. "It does, but with the exception that it is upon a higher and more exalted plane of life. Upon the physical plane of life the impulse of reproduction is a very strong element in the attraction which draws men and women together in marriage, as well as into the home and family relation. However much the individual may endeavor to disguise the fact—from himself or herself, as well as from others—there is, in the attraction which brings them together in the marriage relation upon the earth plane, a funda-

mental desire for and anticipation of children. Upon your plane of life—the physical plane—the rearing of children constitutes the basis upon which Nature perpetuates the human race upon earth, as well as populates the spiritual realms that belong to this planet. Hence, it is but natural that she has implanted in the Souls of men and women the impulse and desire for children, which impel them to meet Nature's demand for reproduction.

“But, when the physical life is done and the physical body is put away, the impulse for reproduction ceases to attract men and women. The sex **attraction** is still there in the Soul; but, as soon as they learn the meaning of the transition and understand the conditions of life from the new plane, the attraction shifts to the higher plane of the spirit. It is, however, none the less potent, nor is the relation any the less exclusive in its demands upon the two individuals.

“There are many, however, who carry over into the spirit life the Soul's fundamental desire for children in the home life. Nature has provided for all such cases by the fact that infants are constantly passing from the physical life into the spiritual. These little ones must be cared for as tenderly upon the spiritual plane as upon the physical—until they have developed to a point where they can assume the responsibility of caring for themselves.

“The men and women on the spiritual planes in whom the love of and desire for children in the home is still strong, voluntarily seek and take these little ones into their home, care for them, educate them and help them in every way possible in their evolutionary growth and development, until they have

grown to that age of discretion which stands for 'spiritual majority'. From that point forward the parental adoption becomes null, and the child is released from all the ties that bound it thereunder."

Q. Do you mean for us to infer from what you have said, or left unsaid, that there are marriage and divorce upon the spirit planes of life, as upon the physical plane?

A. "Not in just the same sense. In the spirit life—except in the cases mentioned where men and women assume the responsibility of rearing spiritual infants from infancy to spiritual majority—the home is founded upon the exclusive love relation of one man and one woman. There is no obligation to children which binds them together in the marriage relation. It has now become an exclusive and personal relation which constitutes the unbreakable bond between them.

"Marriage ceremonies no longer exist. They have been discarded along with the responsibility which provided for the rearing of children upon the plane of earth. But men and women still continue, upon the spiritual planes, to find their exclusive happiness in each other. Because of this provision of Nature, they come together in a voluntary association for their own personal happiness and for the greater accomplishment which such a relation makes possible. They are drawn together by the natural Law of Attraction and they remain together under the same Law.

"But if, for any reason, a man and a woman (who have lived together upon the spirit side of life in that exclusive personal relation upon which spiritual homes are founded) should find that the bond of

attraction between them is not sufficiently strong and harmonious to bring them the personal happiness in each other which their Souls crave, they at once know that they are not perfectly mated. When this fact becomes conclusive to them they separate as naturally as they came together and without bitterness or unhappiness in any sense.

“Spiritual life and conditions are such that men and women are able to obtain a much clearer idea as to this natural attraction between the sexes. While they still make occasional mistakes, especially upon the lower planes of spiritual life, these are exceedingly rare. Consequently, separations are very few and far between, even upon the lower planes. There is no formal or legal institution of ‘divorce’ upon the spiritual side of life. As in the case of voluntary union between men and women there is no formal ceremony of marriage, but a mutual recognition of the sex attraction which draws them together; so, when the attraction ceases to bring the happiness which the two Souls desire and crave, they simply separate as voluntarily and as naturally as they came together, and the personal relationship ceases to exist.

“Therefore, answering your question in another way, there is neither marriage nor divorce upon the spirit side of life. When the one man and the one woman come together upon the spiritual planes of life, by the natural Law of Sex Attraction, into the perfect love relation, they find themselves bound together by a bond which neither desires to break, and which neither **could** break. Indeed, when the relation of perfect sex harmony and union is once established, it is the strongest bond that exists in

human nature, and it abides throughout all the planes of life, even to eternity—so far as we know. It is the one great, beautiful, wonderful and mystical tie upon which all true, personal happiness is based.

“Until that relation is discovered and established between a man and a woman, they both are forever seeking and searching for it. And this ever-active search for perfect companionship, and for the happiness which it brings with it, is the central inspiration which moves them in all their Soul activities.

“Truly, ‘Love is the Greatest Thing in the World’. Indeed, it is the greatest thing in any world, so far as Science knows.”

Q. While my own personal observations have made it entirely clear to me that the principle of individual growth and development is virtually the same upon the spirit side of life as upon the earth plane; nevertheless, the idea seems to prevail upon the earth plane so generally (that there is no such thing as an infant ever growing up to manhood or womanhood upon the spirit side of life) that I am asking for a definite statement of facts from you who are able to speak from the definite knowledge of spiritual Laws and facts.

A. “Your own observations are entirely correct. One who dies in infancy and comes over into this spirit life, comes as an infant in every sense. It is infantile in the size and conformation of its spiritual body, as well as in its mentality. It takes up this spiritual life exactly where it left off that life. It has to be cared for—although children do not die of starvation in this life—and educated until it has evolved to a point where it is able intelligently and consciously to cooperate with Nature and become an

active participant in its own evolutionary unfoldment and growth. After it has developed to this point where it becomes an intelligent and voluntary party to its own evolutionary development, the process is greatly intensified by the combined efforts of both Nature and the individual working together in harmony.

"From the moment the infant emerges from its tiny infant body and enters the spirit life, it goes on growing in size, as well as in mentality. This growth and development of its spiritual body go on very much as it would have proceeded had it remained upon the earth plane. This means that it goes on growing and developing until it passes through all the phases of infancy, childhood, youth and maturity.

"But there are three essential particulars wherein the spiritual development differs from the physical:

(a) "Its bodily growth upon the spiritual plane is not so rapid as it is upon the physical plane. To make this entirely clear, while a child upon the earth plane grows to its full physical height and weight in 18 to 21 years, it requires an average of almost twice the same period upon the spiritual side to develop the spiritual body alone to its full size and proportions. Why this is so I am unable to tell you, except it would seem that the physical element adds an impulse to the development and growth of the material bodies, and when this element is eliminated—as in the event of physical death—Nature finds herself unable to complete the process with the same facility as she could have done had the infant remained upon the earth plane until its physical body had been developed to maturity.

(b) No matter how old a spirit may be, its spirit-

ual body never becomes withered with the marks of age or decrepitude. When the spiritual infant reaches its full bodily maturity it ceases to grow in both size and the appearance of age. It always remains what you upon the earth plane would call 'youthful' in its appearance; although we upon the spirit planes have no difficulty in determining the relative age of any spiritual individual.

(c) The third particular in which there is a marked difference between the physical and the spiritual developments of individuals, in point of growth, is this: One who reaches old age upon earth before death overtakes him, appears upon the spirit plane as an old man, bearing all the bodily evidences of age and decrepitude that were manifest in the physical body at the immediate time of death. But instead of going on from that point growing older in appearance, he begins at once to grow younger in bodily appearance. This rejuvenation continues until the individual has reached that state and condition of bodily development just referred to as youthful.

"This will explain the experiences of many earthly psychics in their endeavors to identify to their earthly associates the relatives and friends who have passed on into the spirit life many years before. If the individual passed out of the physical body in infancy, the psychic will see him as a youthful form, apparently many years older than the little babe that died. On the other hand, if the individual died in old age, the psychic will see him in his rejuvenated appearance of youth.

"It is only where the spiritual individual himself understands these facts and voluntarily and intentionally takes on the appearance of infancy—in the

one case, and of old age in the other—that the psychic is able to identify the individual at all to those who are seeking for the evidences of identity that will satisfy them.

“I mention these facts because they will explain certain difficulties of some of the most honest and genuine psychics who often find themselves unable to identify those on the spirit side of life, to the satisfaction of their relatives and friends on the earth plane of life. These natural discrepancies in the bodily appearance upon the spiritual planes—when compared with the appearance of the individual in the physical body at the time of death—will account for all these apparent failures on the part of honest psychics.”

Q. Are children born of spiritual parents upon any of the spiritual planes of life?

A. “No. That is, insofar as we know the facts of life upon this planet. Upon the planet of earth it would seem that the individualizing of all intelligent life has its inception, its beginning, on the physical plane alone. It is true, however, that many infants are, in one sense, ‘born’ into this spiritual life; but these are ‘born’ only through the process of physical death. They arrive upon the spiritual plane as infants, but they are the children of physical parents, and their infancy had its real beginning upon the physical plane.

“In this connection let me mention one fact which may be new to you, and it may be of interest to your friends upon the physical plane. It is this: Now and then we come in contact with individuals upon the various spiritual planes who tell us they were never born upon the physical plane of this planet. We are

told that they had their physical birth upon some other planet than this. And there is that in their appearance which would seem to indicate that they do not naturally belong to this earth, as do those of us who have come up into the spiritual life through the plane of earth by the process of physical death. They seem to represent a distinct type which does not conform to any of the well-defined types of earth.

"These are sometimes called 'Interplanetary Spirits', which would seem to indicate that they may have had their physical birth upon some other less developed planet than the earth, and, after having made the spiritual rounds of their own native planet, they have evolved to a point where they have been able to overcome the gravitative influence of their own planet, and have come to this earth as the next regular step in the pathway of their evolutionary development.

"But this is a subject concerning which the Wise Spiritual Intelligences seldom speak, because they do not feel that they are, as yet, sufficiently learned to speak with certainty. The subject is mentioned here only because you may have placed a construction upon some of the previous answers which would not be literally correct."

Q. Then I am to understand that women upon the spiritual planes do not give birth to children born of spiritual wedlock. If that be true, then of what use are the generative organs of the spiritual body? I understand, from what you and others of the Great Friends have said, that the spiritual body is an exact replica of the physical body with which it was associated upon the earth plane. Since that is true, then it has spiritual organs corresponding to the physical

organs. In other words, then it has a heart, a liver, a stomach and all the other organs corresponding to those of the physical body, including the sex organs and the organs of generation. Will you kindly explain their uses upon the spirit planes of life?

A. "You are entirely correct in that the spiritual body possesses every organ possessed by its physical counterpart upon the earth plane. You are correct also in your assumption that each of these spiritual organs has its definite and specific use and function. Reasoning entirely from your physical viewpoint, you would be very apt to conclude that such spiritual organs perform functions analogous to those of their physical replicas. In this, however, you would not be entirely correct.

"You will remember what was told you concerning the process of eating food upon the spiritual planes. Upon the earth plane that is the only method by which the physical body can prepare and assimilate nutriment for the renewal and sustenance of the physical body. But on this side of life we have learned how to obtain our food directly from the elements about us. Hence, it is not necessary for us to eat spiritual food by taking it into our spiritual mouths, chewing it with our spiritual teeth and swallowing it into our spiritual stomachs, thence to be assimilated throughout the spiritual body, analogous to the process upon the earth plane.

"Nevertheless, these several spiritual organs still have their practical uses. They are all the seat of various sensations of the body. And on this side we employ them chiefly for the purpose of the sense enjoyment of the highest measure of harmony of which they are capable. The stomach is still the seat

of sensation which tells us when the spiritual body is in need of nourishment, and when that need has been supplied. It still gives us that sense of satisfaction when the store of nourishment is sufficient for all the purposes of the body.

"In the same sense, the generative organs of the spiritual body have their use as centers of sensation. And, since we have learned how to conform our lives, in all their many aspects, to the Law of Unfoldment, we have learned how to employ the sex organs in processes that afford us the most intense gratification of the individual love nature. Their function in this life is to afford the individual a spiritualized expression of the love relation. An illustration from the plane of your own life may help you to understand the meaning of this explanation more fully: In the warm climate of your physical world men often wear coats. In these coats are pockets. They use these pockets as convenient receptacles in which to carry various of their personal possessions. In the northern countries, where the winters are cold, they use these same pockets for the purpose of keeping their hands warm; and in this latter case they are quite as useful as in the former, and convey to the individual consciousness even greater sensation of pleasure.

"This illustration only brings out the fact that environment may have much to do with the uses to which we put things, quite regardless of what may have been their primary purpose and function.

"From it you may find that it is not difficult to understand the fact that, whilst the original and primary function of the generative organs was and is reproduction, upon the physical plane, these same organs, in another and different environment and

condition, may be put to other uses and other purposes quite as important to the comfort, well-being and happiness of the individual."

Q. Is sex a thing of the body alone?

A. "No. On the other hand, it is fundamentally a thing of the **Soul**. The material body gives but an objective manifestation of it. But this outward manifestation is merely a manifestation of that which is back of the material body, namely, the Soul. It marks a cleavage which runs throughout all Nature—the masculine and the feminine—and these are immutable. A man is always, under all circumstances and conditions of life, a MAN; and in like manner, a woman is always, under all conditions and circumstances of life, a WOMAN. **The sex of an individual never changes, any more than does the individuality itself change.** I desire to emphasize this great fundamental fact of Nature, because there seems to be much confusion and uncertainty, as well as much erroneous philosophy, taught by various cults upon the physical plane concerning the subject."

CHAPTER XXVI

SPIRITUAL GOVERNMENTS

During the last half-century the author has made something of a study of political economy and civil government. In that connection he was often reminded that these are subjects which have their analogies upon the spiritual planes of life. In his early association with the Great Masters, his chief occupation was that of asking questions concerning the spiritual life, its laws, customs, activities and conditions; and the principal business of the Master was that of answering them. The following are some of the questions on the interesting subject of Spiritual Governments. The answers are, in substance, those of the great Master, Hoo-Kna-Ka, and they contain some very definite information upon a subject that cannot fail to be of profound interest to every intelligent inhabitant of earth.

Q. Upon the earth plane we have many nations, scattered over its surface. Each of these has its physical boundaries, its definite scope and form. Moreover, each nation has its distinct and individual form of government which its inhabitants and citizens are bound to respect. Is there anything upon the spiritual planes of life which, by analogy, corresponds to this earthly social and political condition?

A. "Each and every spiritual plane, from the lowest to the highest, has its own distinct form of government. In most particulars these various forms of government, on the different spiritual planes, find

their analogies upon the earth plane. Perhaps the more exact expression would be that each and every form of government existing upon the physical plane of life has its analogy upon some one or more of the spiritual planes.

"But there is one essential particular in which the analogy does not hold—as yet. This is in the fact that the earth plane of life has no centralized, general government for the entire physical plane. Up to the present time, each nation upon earth has its own form of government, and that government is supreme. Its citizens recognize no other government as having any authority whatsoever over them.

"I think it would not be unfair to say that you have virtually every known **form** of government existing anywhere—on the earth plane. You have everything, from the absolute autocracy to the broadest and most liberal democracy. Just now the more autocratic forms of government seem to be disintegrating, and the present tendency is strongly toward the democratic and the republican forms of government. Russia, which represents one of the most autocratic and absolute forms of centralized government—in a single individual—is now in the throes of revolution. What will be the results is problematical, even yet; but it would seem likely that, when a permanent form of government is again established in that great nation, it will embody many democratic elements, even if it may not represent true democracy. Then you have the British government which is a much more liberal monarchy—even more democratic, in fact, than some of the governments calling themselves democratic or republican. Then you have intervening forms which partake of both democratic

and monarchical elements. And finally, you have the pure democracy.

“But you have no centralized government—as yet—to which all the nations of earth acknowledge allegiance, and to which they all submit as the one supreme governmental authority for the entire earth.

“We upon the spiritual planes of life are looking forward, with joyous anticipation, to a time when the nations of earth will come together, by common consent, and form one grand central government to which each and all shall acknowledge allegiance and pledge loyal and unqualified support. In this event, each nation would become a state and together they would represent a federation of states, somewhat analogous to the several states which combine to make up the government of the United States of America. We have believed that the Great War, through which so many of the nations of earth have been passing, would remove many of the obstacles in the way of just such a ‘Federation of the World’ as I have suggested.

“It may seem strange to you that the most powerful obstacle in the way of such a happy consummation is to be found in the one place where you would least expect to find it, namely, in the religions of earth. Up to the present time the various religions of the earth plane are so irreconcilable, and the spirit of religious intolerance and dogmatism is so strong that it would seem impossible, at present, to bring them together upon any basis of mutual fellowship or human brotherhood. Each distinct religious cult seems intent upon extending its membership and its power as far as may be possible. Remarkable as it may seem, the spirit of hostility, opposition, selfish-

ness, ambition and the desire for power is far stronger among the religious elements of earth than it is in the realm of political interests. Some of these religious organizations are seeking to invoke the political powers of the community, the state, the nation and the world, in their own behalf, to the exclusion of all other religions. This may be stated too strongly, but it has a powerful basis in fact; and it constitutes the one great obstacle in the pathway of political evolution, social evolution, domestic evolution, economic evolution and international evolution, all of which are involved in the greatest evolution of human intelligence upon the earth plane which would make possible one general government of the whole plane of earth.

"The one present difference between the governments of the various planes is in the fact that each spiritual plane has its central government which extends through, and has jurisdiction over, the entire plane. There are no nations, or states, with their separate and distinct jurisdictions and supreme authorities to contend with. There is but one government, to which every individual upon any given spiritual plane acknowledges supreme and unqualified allegiance, so long as he remains upon that spiritual plane. When he evolves beyond that plane and enters upon the next higher, he becomes a citizen of that next higher plane and acknowledges its authority without reservations, until he has evolved to a yet higher plane of spiritual life—and so on.

"You have asked me to tell you something of the forms of government upon the spiritual planes. This is not an easy task. To make it entirely clear would require many details which I cannot undertake to

give you at this time. But the one thing which will interest you most, I am sure, is the fact that no two spiritual planes of life have exactly the same form of government. And, taken together, the governments of the several spiritual planes of life represent virtually all the various forms of government existing in the various nations upon the earth plane.

“For illustration: The government of the first spiritual plane of life is a pure democracy. It is, indeed and in truth, a government of the people, for the people and by the people. It has its president, its senate, its house of representatives and its departmental heads. These are all **chosen by the people by direct vote**. Their duties, responsibilities, prerogatives and powers are all defined by the people. They are chosen in such manner as to establish the absolute loyalty of each individual to the cause he represents. In this plane the machinery of government involves the combined energies, intelligence and conscience of a vast number of men and women (for the intelligence and influence of women are recognized on all the spiritual planes of life, and they have their full share in all that has to do with the government). But the machinery of government is so much cleaner, so much more easily understood, so much more wisely administered, that political intrigue and treachery are virtually unknown, even upon the first spiritual plane.

“Upon the second spiritual plane the form of government is still democratic, but the machinery is simpler. The number of individuals chosen by the people as the representatives is much smaller. This is because, with added intelligence and increasing loyalty on the part of the people, the task of govern-

ment becomes less and less difficult and burdensome. There is a natural tendency toward self-government in all the evolutionary rounds of spiritual life.

"It will not be necessary for me to follow the development of government through all the planes of spiritual life; for I will be able to state the principle which governs the evolution of governments, or of government, so you will be able to understand it. All I need to say in this connection is that, with each higher spiritual plane of life, the form of government becomes more and more centralized, until in the highest spiritual plane of this planet the entire governmental authority is vested in one single Individual.

"This Individual, however, is still chosen by the **people**. His position is not hereditary, as in the monarchies upon the earth plane. He is still the **representative of the people**. But He is vested with absolute power and authority to administer the laws of His plane. This is because He possesses the intelligence, the conscience and the Soul Evolution and Unfoldment necessary to discharge the Responsibilities which His position fixes upon Him.

"Furthermore, inasmuch as He represents the highest development of intelligence possible to the evolutionary status of the earth, as an individual planet in the solar system, He has general jurisdiction over all the various governments of all the planes of life below Him. He stands alone as the authorized and chosen spiritual 'Ruler of the Planet'.

"By adoption He is recognized as the Great Father of all the children of earth. If you will consider Him in this sense, you will have a clear and definite answer to many of the perplexing questions which

grow out of the various religious concepts of earth concerning 'God', or the 'Planetary Ruler'."

Q. Would you feel justified in telling me something more of this Planetary Ruler, so that I may the more clearly recognize my own relative position in the great evolutionary scheme of Nature, as exemplified by the conditions of this planet, and obtain a clearer understanding of my proper relation to this Exalted Ruler?

A. "My own knowledge is too limited to enable me to go far in the direction you have indicated by your question. But it may help you to know that when the martyred Master, Jesus, so often spoke of **'The Father'**, He was **not** speaking of the GREAT CREATIVE INTELLIGENCE who rules the UNIVERSE and whose creative Intelligence is back of all the manifestations of Nature. He was speaking of the **Exalted Ruler of this planet**, the One Individual whose spiritual authority extends to all the planes of life upon the earth, both physical and spiritual. For the great wisdom, sympathy, love and power of this Exalted Ruler are such that He is looked up to, revered and loved as a real **'Father'** to all the children of earth. Again and again He has been referred to by the Wise Men of all times as 'God the Father', as 'The Father of Humanity', as 'The Great Father'; and by various designations, each and all of which betray the fact that there is truly a **Spiritual Father** to whom all mankind, upon all the planes of life, look as the highest concept of a **personal Ruler and Loving Father** combined."

Q. Is there, then, a spiritual Authority, or Ruler, yet above and beyond the Planetary Father of humanity upon this physical earth of ours?

A. "My brother, you are traveling a long way from your center of gravity, or home, in this question. I cannot give you what I would consider an authoritative answer, because I do not know, of my own personal knowledge. We are told by those who are our Great Instructors—far above and beyond us in point of knowledge and unfoldment—that there are other planets than earth which are inhabited; that the earth is but one very small planet among myriads; that the great plan of Nature fits each and every planet into its own distinct and individual place in the great evolutionary scheme of Nature; that when individuals have evolved to the highest point possible upon this planet of earth they have but finished their earthly pilgrimage in the pathway of their individual evolution and are then able to pass on, either into interplanetary realms, or to some other planet whose state and condition are such that the individual can there take up the line of his own evolutionary unfoldment and go on and on—how much farther we have no concept.

"It is not believed possible for the Finite—as yet—to understand the Infinite. Hence, it would seem presumptuous for us to follow the subject further. The wisest of the Wise Masters do not claim to know anything of scientific value concerning the Great, Supreme, Exalted, Universal Intelligence who created the Universe, the earth, the moon, the sun, the stars, the myriads of planets that constitute the Infinite Universe of Space, and peopled the planets with individual beings all moving, automatically or consciously and voluntarily, onward and upward along the great evolutionary pathway toward INFINITY.

"They make no claims to definite acquaintance

with, nor knowledge of, the Great Universal Creator of all things, save and except as they recognize His presence in each and every manifestation of Nature, in the mountains, the valleys, the rivers, the lakes, the oceans, the planets, in the springing of vegetation into life, in the unfolding of the rose, in the love song of the bird, the smile of the infant, the sweep of the comet, the roar of the elements, the sublime Symphony of Nature.

"In all these manifestations of life, intelligence and power, they read the Story of Creation. To them, each of these is but a manifestation of the Exalted, Universal, Creative Intelligence and Power above, beyond, back of, in and through all that means LIFE to us. They can go no further. With greater awe than we—because of their greater intelligence and knowledge—they stand, with uncovered heads, in the presence of the Sublime UNKNOWN—and marvel."

Q. Generally speaking, what is woman's political and social status upon the spirit side of life? You have said that women are recognized as the political equals of men—which would seem to indicate that they would naturally assume the same political duties and responsibilities as do men. Is this correct?

A. "Not wholly. It is true that women are recognized as the equal of men in **importance**—in all that pertains to the well-being of all political interests and the maintenance of social and political institutions, and in upbuilding the power and authority of governments. There seems to be as natural a cleavage in the political relations of men and women—upon the spiritual planes—as there is in the sex relation upon the physical plane.

"Women, as they advance upon the spiritual planes

of life, more and more markedly gravitate toward the sphere of educational activities and responsibilities. They become the great moral force **back** of all governmental activities. They find their natural sphere of activity and effort in all the great educational institutions. They also represent the æsthetic and artistic background of society. In music and art, they become the natural leaders and teachers, especially of the young upon the lower planes, and of the less developed upon the higher planes.

"Men as naturally gravitate toward the legal, administrative and executive phases of both society and government. It is for this reason that the active responsibilities of the government machinery are more especially laid upon the shoulders of men, while the educational and æsthetic responsibilities are laid upon women. It is still the same principle which impels men upon the earth plane to assume the positive, aggressive, forceful roles of life, while women seek the more passive, domestic, æsthetic, artistic and moral activities.

"Upon the spiritual planes of life more and more clearly the Soul of woman is attuned to the æsthetic, the social, the altruistic, the moral and the LOVE Principle in Nature; while that of man is drawn with equal force and intensity to the more positive and aggressive activities of governmental and administrative problems of Nature.

"This natural cleavage, which seems to run parallel with the cleavage of sex, appears to contain within it the one element which naturally and automatically avoids what might be termed 'sex competition'. By this I mean that it leads men and women to select naturally those lines of activity which nowhere bring

them into personal competition for either place, power, influence or position.

"It is for this reason that, upon the lower spiritual planes, where this principle has not yet found expression in the sexes, we find, here and there, women in positions of governmental and political importance. For the same reason, the sphere of men upon the lower planes of spiritual life is not so definitely marked nor perfectly defined as it is in the higher planes.

"But, as they evolve to higher planes, and the Law of Sex operates with less and less obstructions, both men and women find their natural places as harmonic concomitants in the economy of Nature. Upon the higher planes of spiritual life, the active responsibilities of government are laid upon men exclusively, and women are not found in positions of political power or administrative responsibility. But they do stand as the great Moral, Altruistic and Love Force back of government, which all men honor, and to which all men acknowledge allegiance.

"In this exemplification of sex evolution we note the fact that Nature never loses sight of the great fundamental principle of Harmony which finds expression in every phase of life and activity."

Q. As humanity, in its upward evolution, passes from the earth plane to the planes of spirit life, how do they learn of these higher governmental conditions and principles?

A. "On each spiritual plane there are great universities, colleges and schools of learning, covering every department of educational endeavor. As soon as the individual conditions make it possible, those who pass from the earth plane to the first spiritual

plane make their way to some one of these great educational institutions. Therein they are taught all the various branches of learning necessary to their complete education, to qualify them as loyal and intelligent citizens of their new environment and state."

CHAPTER XXVII

ARE THERE SPIRITUAL WARS?

The great World War has raised an endless number of questions which touch directly upon the spiritual life and conditions. Since then the author has received a long list of questions from the Students and Friends of the Work all over the country. Many of these he has answered personally and others he has reserved for future consideration. A considerable number he has passed on to the Great Friends and has received their answers thereto. In this chapter he is endeavoring to give a brief resume of a few of his own questions and the answers they elicited from the Great Friends in response.

Q. Are wars actually fought out upon the spiritual planes, as they are upon the physical?

A. "Your question cannot be answered categorically without the possibility of misleading you. Let me explain:

"There is not a principle of life or of relationships which impels men to go to war upon the physical plane but has its supporters upon the spiritual planes of life. To make this entirely clear, even before the great World War was launched by the German nation, there were those upon the spirit plane of life who were deeply interested in the controversy. Some of these were on one side of the question and some on the other. There were millions on the spiritual side of life who were in sympathy with the Germans,

and there were millions more who were in sympathy with the Allies.

“When the actual clash of arms came, these opposing spiritual legions aligned themselves upon either side of the great controversy, according to their sympathies. While they could not actually bear physical arms and fight in the same sense that the contending armies of earth fought; nevertheless, they could and did align themselves as closely as possible with the contending forces of earth, and they exerted all the **influence** and force in their power, through psychic methods, to sustain the courage and fighting spirit of the contending earthly armies, navies and air forces.

“Those who desired the Germans to win gathered their spiritual forces into great armies, entered into the mezzanine plane of life where they could approach as closely as possible to the German armies upon earth. They went with the Germans and their allies into every battle, accompanied their forces in every charge, exerted all their powers to make their presence known to their earthly comrades, cheered them as far as they could do so, through psychic means, sustained their courage, took away from them all dread of physical death, added the strength of their magnetic force to every blow that was struck by their earthly allies, and did everything in their power to help win the war for the side they had espoused.

“The same thing was equally true of the spiritual forces that aligned themselves with the cause of the Allies. They not only did all they could to sustain the soldiers of the Allies upon the physical plane, but they exercised all their savage powers to overcome

the influence of the spiritual hosts arrayed against them.

"But this was not a hand-to-hand struggle of the spiritual forces with each other, nor with the purpose or intent of 'killing' each other; for this would have been impossible. Nevertheless, it was possible for one of the spiritual armies to exercise its powers against the other in such manner as to destroy its support of the physical armies of its choice.

"There were some very definite instances also where it was possible for the spiritual forces to exercise so powerful a magnetic impulse upon the physical plane as to turn aside, or push back, the clouds of poisonous gases that covered the earth. In a number of instances the Germans were completely dumfounded by the fact that their poisonous gases were turned back upon their own armies, notwithstanding the fact that the wind and other physical conditions were such that, by all the known laws and conditions upon the physical plane, they should have been carried straight forward upon the armies of the Allies and should have overwhelmed them.

"These apparent 'miracles' were due entirely to the fact that the spiritual forces opposing the Germans were able, at those points, to center their spiritual, magnetic forces upon the physical magnetic conditions of the earth and reverse the currents which carried the poisonous gases.

"In many other instances the spiritual forces were so numerous and the magnetic conditions they made were so strong and intense, that there must have been a semi-materialization of the spiritual armies upon the earth plane; for it was not an uncommon thing for the physical soldiers to see their spiritual comrades. In some instances they were able to get

well-defined glimpses of great armies of spiritual soldiers marching with them into the very heart of the most terrific battles of the war.

"Reports of these conditions were sent from the battle-front, from time to time, and were published in some of the leading newspapers of the world. Little credence, however, was given to these reports by those upon the earth plane. They were considered mere fairy tales, or gross exaggerations of natural conditions, and of no value from a scientific or psychic viewpoint."

Q. Is it true that the scientists upon the spirit side of life were able to help our scientists of earth, during the war, in their efforts to discover new and more effective methods of carrying the war to success? If so, to what extent, and in what way?

A. "Yes. The ablest scientists of the spiritual world were at work constantly, endeavoring to assist your earthly scientists and inventors in the discovery of new and improved methods of warfare. It is equally true that, in many ways, their efforts were successful. Let me explain something of how this is accomplished:

"There is not a scientist or inventor, upon the earth plane of life but has a strong spiritual support consisting of a group of spiritual intelligences who are interested in the particular lines of their scientific discoveries and inventions. These form themselves into a strong force, surround the physical scientist or inventor, make a spiritual environment of strong magnetic conditions which are most favorable for clear and concentrated thinking on the part of the earthly scientist or inventor. At the same time, they establish conditions which enable them to carry on a

method of mental suggestion, so delicate and so unobtrusive as not to disturb the scientist or inventor, nor suggest to him that he is being influenced or helped by spiritual intelligences.

"Thus, the spiritual intelligences are able to make an environment for each and every physical scientist or inventor, in which he is not only able to do his own best independent thinking and mental work, but in which they may also drop a mental suggestion now and then, which will set him thinking along new channels, and often in the very line which enables him to make a new discovery of great value.

"It is a fact that your great scientist, Mr. Edison, is supported and helped in the manner I have suggested. Not only this, I am convinced that he is often entirely conscious of the fact that his spiritual co-workers are many, that they are with him, and that he obtains frequent helpful ideas and suggestions from them. I do not think I am betraying any personal confidences in mentioning this fact. Indeed, I verily believe he has made discoveries, during the course of the war, which are of such tremendous and destructive possibilities that he has not felt himself justified in giving them to the world, nor even of offering them to his own government for active use against their enemies.

"At any rate, this much I know: Certain inventions were under way, before the war ceased, which would have been perfected and given to the Allies, and which would have enabled them to destroy whole cities and armies at a distance beyond the range of any possible opposition. These inventions were very largely the results of spiritual intelligence and spiritual agencies, along the lines I have suggested. Some

of these inventions are still available. Some of them have been given to the government, have been tried, tested and found successful beyond all human understanding. I believe I would be entirely within the facts if I should say that a very large percentage of all scientific discoveries and mechanical inventions are due, in whole or in part, to spiritual intelligences and spiritual agencies, cooperating with those of the physical plane."

Q. In that event, is not the process which the spiritual intelligences employ, to some extent hypnotic, or subjective and therefore destructive?

A. "Doubtless there are many instances where spiritual intelligences do exercise hypnotic control over inventors upon the earth plane. All such cases result in great harm to the individual under hypnotic control. But these are not in the same category with those to which I have referred. It is possible to make spiritual conditions which will constitute a wonderful environment and atmosphere in which a physically embodied man or woman may be able to work out results which otherwise would be virtually impossible, and do it without in the least exercising control of any kind or degree over the mind or powers of the individual. It simply results in removing from the individual every spiritual condition and obstruction which would divert or hinder the absolutely free and normal activities of the physically embodied mind and intelligence.

"It is even possible, as in the instances I have already mentioned, for spiritual scientists and helpers to make conditions through which independent telepathic suggestions may be transmitted from them to the physically embodied cooperator, without in the

smallest degree invoking the destructive power of subjective psychic control.

"To understand this from your plane of life it is necessary for you to keep in mind the fact that any sort of mental association which leaves each mind free and independent to act according to its own rational volition, does not involve subjection or control to any extent or in any form. When you and your neighbor meet upon the street and hail each other, or stop and pass the time of day, or discuss the weather, or the news of the day, or even engage in political controversy, there is no subjective psychic control of either over the other. You are simply exchanging independent thoughts voluntarily.

"Now, it is possible for spiritual intelligences to establish such conditions and relations between them and an individual on your plane of life, that the same sort of independent exchange of thought can occur without harm to either. Your own individual case would not be a fair illustration of just what I mean; for, in your case, you are as consciously awake and independent upon the spiritual plane as you are upon the physical. The same is true of all natural psychics. You know, from your years of personal experience, that your communication with us upon the spiritual planes of life is just as free and just as voluntary and just as independent as your communications with your fellows, friends and neighbors upon the physical plane of life. You also know that very often you are conscious of the fact that you receive a thought, or a suggestion, or even an entire message, from the spiritual side of life, and that it comes in a manner that does not, in the slightest degree or manner, interfere

with the perfect freedom and independence of your own mind or mental powers.

"It comes to you just as a wireless message is 'picked up' by a wireless instrument for which it may not have been intended at all. It is simply a case of being 'in tune' with the sending machine. You understand that it is possible for you to be actively engaged in the most intense mental thought upon the physical plane, using all your brain power, all your concentration—and yet, in the very midst of your intense physical brain work, a suggestion may be flashed to your mind along other channels, and that you get it with perfect clearness and distinctness. This is what I mean: While you may be using all your mental powers to their limit of intensity and activity upon the physical plane, your spiritual friends who have established the necessary spiritual conditions may be able to flash you a spiritual message along purely spiritual lines, without in any manner interfering with the free and independent action of your own mind on either plane of life.

"These thoughts and suggestions thus transmitted to you are free and independent mental suggestions, transmitted to you over your spiritual wires, as it were. They reach you through your spiritual channels of sense, even while you are using your physical channels to their full capacity. You may call this telepathy, spiritual suggestion, mental suggestion, or anything you like—**except** hypnotic or subjective control."

Q. In a book recently published, supposed to be dictated by a young soldier boy who had been killed in battle on the French battle-front, there are a good many statements which are either not clear, or else

they are in conflict with the information I have received from my Spiritual Instructors in the past. That I may get my own bearings correctly, let me ask: Do horses, dogs, and other animals, at physical death, pass on into the spiritual life, as do men and women?

A. "To answer your question literally, I should have to say both yes and no. Let me explain: Animals of all kinds, from the lowest forms to the highest, have spiritual bodies. They pass out of their physical bodies at death as do men and women. They find themselves inhabiting a finer material body upon a higher material plane. But all animals pass directly at death into the mezzanine, or magnetic, plane, concerning which you already have been instructed.

"All the lower forms of the animal kingdom, such as the insects, reptiles, fish and many others, never rise above the mezzanine plane. Here they live their little round of spiritual life, die, or disappear, and are seen no more—as such.

"But the higher orders of the animal kingdom such as the dog, the cat, the horse, the birds—especially those we designate as 'domestic', and which, upon the earth plane, become the helpers and the pets of mankind—possess the inherent capacity, under the intelligent fostering care and scientific training of their masters, and those who love them as pets, of rising above the mezzanine plane and condition of life into the first spiritual plane. By those who understand the natural Law of Refinement, this may be accomplished in a very short time. If left to themselves entirely, a comparatively few of them would reach the first pure spiritual plane.

"You can obtain some suggestion of this applica-

tion of scientific knowledge to the lives of animals, in all the various improved forms of animal and bird life upon your own plane, wholly due to the scientific knowledge of men. By their knowledge of the Law they have improved the various species, such as the dog, the cat, the horse, the hog, the cow, the chicken, the pigeon, so far above the wild animals and birds from which they originally sprang, that it would tax the credulity of most men if they could but compare the wild ancestors with their domestic progeny. And all this breeding and improving, through the application of the scientific knowledge of mankind, has been along the line of material refinement.

"If left to themselves, however, these domestic improvements would, in a very few generations of miscellaneous breeding, revert to Nature's original types. The domestic dog would revert to the wild coyote or wolf; the beautiful angora, or Persian cat, would revert to the savage wildcat; the splendid race horse and the mighty draft horse would revert to the wild mustang; the wonderful types of the domestic pigeon would revert to the common wild pigeon; the Plymouth Rock chicken, and all other fine breeds, would revert to the sagehen or the prairie chicken; and so on.

"I call your attention to these facts (which you can readily verify) only that you may obtain some slight suggestion of the power which human intelligence has to supplement Nature in all her evolutionary methods. Through this line of inquiry you may learn how it is possible for man to lift certain animals far above their normal spiritual level and thus keep them as their pets almost indefinitely.

"And this is important, because there seems to be

great diversity of doctrines, beliefs, and so-called scientific pronouncements, among the best intelligences of your physical world, concerning the subject."

Q. Then the young soldier boy was probably telling the truth when he said he had seen his general (who had been killed in the same battle with himself) riding upon his horse at the head of a cavalry charge.

A. "There can be no doubt that he was telling the literal truth. At any rate, it would have been quite natural for his general to ride his own horse; and it would have been exactly in line with almost universal experience, that he should have found his way to the battle-front, joined his cavalry brigade (from the spirit side, of course) and charged with them in their attack upon the enemy. True, he and his horse **may** not have been seen by those of his men who were still in the physical body and fighting the battle from the physical side. But you can depend upon it that **he** not only saw **them**, but that he was accompanied by many who, like himself, had been 'killed' in battle, and had joined him on the spirit side and had charged with him into the midst of the battle. All these spiritual comrades could see him and his horse, as well as the men and horses on the physical plane. That is, they could see the spiritual bodies of the men and horses on the physical plane, and with these they went into battle again, just as they would have done had they been upon the earth plane themselves. But it is safe to assume that the general and his horse were on the mezzanine plane when they were seen by the soldier boy to charge into battle after their physical death.

"It often occurs that both men and horses who are shot down in battle, especially where death comes

instantly, do not realize that they are 'dead'. In all such instances they go right on as if nothing had occurred. Often it requires considerable time, relatively speaking, for such men to come to a full realization of the fact that they are no longer in the physical body. This knowledge, however, comes to them gradually and is often accompanied by strange and embarrassing experiences. It is sometimes akin to the experience of awakening from a vivid and exciting dream. It is sometimes impossible for them to differentiate between real facts and mere fancies of the brain, or the dreaming mind. But this is a subject which reaches out into many directions and develops many interesting phases that are worthy of more careful and detailed consideration than is possible at this time.

"Among some, if not all, of your tribes of American Indians, there is a custom which has its interest in this connection. At the physical death of an Indian brave, his friends and fellow warriors upon the physical side kill his favorite horse and, in some instances, bury the bodies of the two together.

"This custom grows out of the fact that the Indians, through their psychics, come to know of the fact that both animals and men persist after physical death. They also know that the Indian finds his greatest pleasure in his horse. Assuming that he carries with him into the spirit life the same desires, ambitions, loves and longings, they conclude that when he arrives upon the spirit plane the one thing he will most keenly miss is the horse that has afforded him so much enjoyment on the physical plane of life. Therefore, they send him his horse at once, so that he may have with him the means of finding greater happiness in his new life.

"In this way they have reasoned correctly, for it is true that the first thing an Indian brave inquires after when he arrives upon the spirit side of life, is his horse. And often the horse is quite as much gratified to be with his master again as is the master to have him.

"This knowledge among the Indians is the result of their exact knowledge of the spiritual world. There are many among them who are natural psychics and who are far more definitely conscious of the spiritual environment than are the majority of the older races of humanity."

Q. Much has been written since the Great War concerning the remarkable psychic experiences of our soldiers at the front. It has been stated by reputable correspondents of the leading newspapers of England, France, Germany and our own country, at various times, that it was not an uncommon experience among the soldiers, especially just before some very important advance, charge or battle—and more especially in the midst of the most terrific battles—to see great hosts of spiritual soldiers accompanying the movements of the physically embodied army, and most often leading the advance with charging cavalry and waving banners. In our own country these reports have not seemed to carry any very definite convictions of their truth. They have been regarded, quite naturally, as mere romance. Personally, I have known enough of the spiritual life, its laws and conditions, to believe that there is not only a substantial basis of fact for some of these reports, but that in many instances they are substantially correct. Am I mistaken? And, if so, wherein and to what extent?

A. "Such experiences are entirely within the range of scientific possibility. Of course, due allowance

should be made for such literary and dramatic ornamentation as would fall under the head of 'reportorial license', in the labor of putting such narratives into acceptable verbal expression. We who have been present with the spiritual forces on such occasions, or who have accompanied them for the purpose of observation, are in position to view the entire subject with more calmness than have been most of those who have given their written reports to your physical world. This does not mean that we question the integrity or good faith of any writer who has had the rare courage to give to the world such information as has come within the range of his investigations. Neither does it mean that we are assuming any more exalted standard of morality for ourselves than that which has actuated your best writers. It means only that our point of observation has been such that we could view the activities upon both planes of life at the same time and could, perhaps, differentiate more clearly and accurately between them.

"Doubtless you will understand more perfectly what I am trying to tell you if you will permit me to explain, in a more detailed manner, the principles and the activities upon which such phenomena depend. I will make it as brief and concise as I can:

"As you already have learned, the mezzanine, or magnetic plane, which lies between the purely physical plane and the first pure spiritual plane, partakes very strongly of the material, or magnetic conditions of both planes, which bound it. It combines, in certain definite relations and proportions, the magnetism of the earth plane with the magnetic conditions of the lowest and coarsest stratum of the first spiritual plane. When great bodies of men meet upon the earth plane, they generate and give off a vast amount of physical magnetism, until the surrounding envi-

ronment is surcharged with it. Assuming that such a vast body of men upon the earth plane will attract to it an equally large body of men upon the spiritual plane; and assuming that it is a common interest in some great movement that thus attracts them together—all of which is true in the instances to which you refer—you can readily understand that these conditions bring the two bodies of men very closely together, in fact as well as in sympathy. I should have called attention to the fact that this vast spiritual throng also is generating and giving off into the common environment, a constant flood of spiritual magnetism which mingles with the physical magnetism of the physically embodied hosts.

"The quality of this magnetic energy, in every instance, is governed very largely by the grade and quality of the emotions and passions of the men constituting these two coordinating throngs of men so brought together into sympathetic association. And the grosser the emotions and passions which impel them to action, the coarser and more tangible to physical men is the magnetism they generate and contribute to their mutual environment.

"On the occasion to which these reports have reference, these two vast armies of men, meeting in one coordinate body from the two planes of life, were actuated by the emotions and passions which take men into battle to face death and destruction. Following the principle just explained, it is but natural that the magnetic conditions of the common environment were not only of the coarsest, but also of the most intense. Hence, we have here all the conditions most favorable for the production of phenomena that would enable the spiritual forces to manifest them-

selves to the sense channels of the hosts of men upon the physical plane. The spiritual forces have been drawn down as nearly to the plane of earth as possible. That is, they have been drawn into the mezzanine plane and thus are in such close contact with their physically embodied comrades that almost nothing separates them from each other.

"On such tragic occasions, and under such intense magnetic conditions, it is possible for the magnetic forces so to combine as to bring the entire spiritual army clearly within the physical view of an entire earthly army of men. On some of the most intense occasions, during the great war, it is more than likely that just this thing occurred. But, from what you have learned, you already know that it is virtually impossible to get together a dozen men and women upon the physical plane without finding that one or more of them possess a considerable degree of psychic development. Some of them, however, appear to have virtually no psychic development whatever. Others have but little. Others still possess a greater degree; and so on, running the entire gamut between virtually no psychic development at all, and a very high degree of psychic unfoldment.

"Bearing this simple fact of Nature in mind, you can readily understand that, in a vast army of men such as made up the hundreds of miles of battle-front, on either side, there would be a considerable number, all along the battle-front who possessed sufficient psychic development and unfoldment to enable them to get many very clear visions of what was transpiring upon the spirit plane, within the range of their immediate environment. Naturally, there would be a very large percentage of such an army

who would be entirely oblivious to all but the things that appealed to their physical senses alone. Then there would be many who would obtain but a fleeting vision, now and then, governed by their natural state of being and the intensity of the magnetic environment.

“Answering your question, therefore, as definitely as possible, there can be not the least doubt that the reports to which you refer were and are, in some respects, correct; and that precisely such experiences were had by many of the soldiers upon the line of battle throughout the entire war.

“It seems to us, from our spiritual viewpoint, that such experiences have done much to open the public mind and conscience to a rational presentation of scientific knowledge which should mark an epoch in the world of physical progress and evolution. We sense a more intense desire for knowledge of life after physical death than has existed upon the plane of earth during many generations of its people. The evidences to which you have called our attention, from time to time, are in line with our own observations and the convictions of those who are wiser than we. If the fragmentary evidences of psychic experiences, which are pouring themselves out upon your plane of earth at the present time, can be crystallized into something that will appeal to the **reason** and **intelligence** of mankind, instead of the emotions and impulses of those whose sons and brothers and husbands and lovers are trying to reach them from this side of life, the world will make one mighty evolutionary bound which will carry it far past the scientific materialism that has so effectually shut the door

of evolution and progress in the face of a sorrowing world.

"We are hoping that, through you, some part of the work of crystallization may be accomplished. To that end we hold ourselves in readiness to serve you, and through you, the Cause of Humanity, to the limits of our abilities."

Q. What type and character of spiritual people would thus be impelled to participate in wars upon the earth plane?

A. "Only those who naturally inhabit the mezzanine plane and the lower strata of the first spiritual plane. This includes the fanatical types, and those whose spiritual development is least advanced. You already are aware that there are many upon the first spiritual plane who have not outgrown the impulses, desires, prejudices and superstitions and evil propensities of their earthly development. The religious fanatic of earth remains a fanatic upon the spiritual planes of life until education, environment and the evolutionary impulse have lifted him above that level of development. The political fanatic and partisan on earth, is a political partisan and fanatic when he comes into the spirit life, and remains so until he evolves above that level of development. The criminal and the degenerate of earth are impelled by the same desires and impulses in this higher life until time and the evolutionary process of Nature have lifted them into higher rounds of spiritual life. Many of these various classes are natural leaders of men and powerful organizers of concerted movements. In such great impulsive crises as that of the great World War they find inspiration for the unlimited indulgence of all their fanatical zeal and intelligence. It is

these who organize and direct the spiritual armies in their activities during such crises; and it is the less intelligent masses who follow where they lead."

Q. What effect have such crises upon those of the spiritual life who engage in them?

A. "In many instances the results upon them are devolutionary and destructive and they retrogress until they come to recognize their fundamental error, or by superior educational influences they are made aware of the destructive nature of the process they thus invoke. Others who follow are often able to recognize the destructive effects of their activities, and they voluntarily abandon the destructive attitude and seek to participate in good endeavors. As the masses of humanity upon the earth plane evolve to higher and more constructive attitudes of soul, the effect will be to diminish the number of those upon the spirit side who will participate in such wars and destructive movements of earth life."

CHAPTER XXVIII

REINCARNATION

Q. "What about Reincarnation? Is it a fact, or one of the interesting suppositions concerning which there is no obtainable, definite information?"

A. You may be surprised to know that this is one of the mooted questions, even upon the spiritual planes of life. It is doubtful if this is a question that can be answered definitely, and with scientific certainty, by any individual who has not yet attained to the Celestial Planes of life, in the course of his Evolutionary Unfoldment and Growth. The writer has asked the same question of his own Great Teacher, and even of some of the Great Masters upon the Celestial Planes of life. Those in the terrestrial planes universally respond that they do not know, of their own definite and personal experience, whether Reincarnation is a fact of Nature or not. Some of them say very frankly they believe it is true, in that it is only one method of accounting for the many apparent inequalities of Individual Life and Development.

Those who have passed into the Celestial Realms, however, respond with assurance upon the subject. They declare, without reservation, that Reincarnation is one of the great facts of Nature, and that in due course of his development, each and every individual will arrive at a point in his spiritual unfoldment when and where he will come into a definite and personal knowledge of the facts.

They tell us that, except for this grand, equalizing

process of Nature, the statement that "all men are created equal" would have no possible basis in fact. They point to the further fact that there is an inequality, patent to all mankind, in the several races of the human family, as they appear upon the earth plane of life. The very fact that we have a black race, a brown race, a yellow race, a red race and a white race proves, by the Law of Color alone, that we have at least four distinct races of humanity as **unequal** as are the several colors by which Nature has seen fit to distinguish their status. By the broadest concept of which the mind is capable it is utterly impossible to make the infant of the black race equal to the infant of the brown race; more impossible is it to make him equal to the infant of the yellow race at the time of his birth into the physical life; still more impossible is it to conceive an equality between the infant of the black race and the infant of the red race at the time of their birth upon the earth plane; and this inequality reaches its maximum when we compare the infant of the black race with the infant of the white race at the time they make their appearance upon the earth. This is absolutely proven by the Law of Spiritual Evolution, by which the various shades of color, running all the way from black (the lowest) to white (the highest), mark the degree of evolutionary unfoldment to which the individual has attained at any given time.

But, when they also assure us, with all the emphasis of absolute personal knowledge, that each and every human individual first enters the earth plane as an infant of the black race; that this is the lowest point of his individual human evolution; that from this point forward he enters upon the process of

human Reincarnation; that with each Reincarnation in higher human form his color grows lighter, until he has reached the white race; whereupon he proceeds to work out his evolution in that race until he has received all the knowledge, through personal experience, which this earthly plane of life can give him—then we realize that the seeming inequality at physical birth is accounted for. In fact, it no longer represents to our minds inequality at all, but merely different steps in a great **Evolutionary Plan** by which **all** mankind must travel literally the same evolutionary road, in order to arrive at the goal which Nature has fixed as the limit of his evolutionary possibilities upon this planet of earth.

They tell us that Reincarnation is an involuntary process—entirely under the automatic control of Nature—until the individual has attained to the status of evolution represented by the seventh plane of life (the sixth spiritual plane) at which time, and beyond which, it becomes a matter entirely under the control of the individual himself. That is to say, the time comes when each individual, in the course of his evolutionary development, attains his “spiritual majority”, and spiritually becomes his “own man”, so to speak. From that time forward he can come and go as he wills, he can reincarnate or not, as he wills. If, after this, he elects to reappear upon the earth plane, it is because he desires to bring some great lesson to humanity, for which it seems ready at the time. In this we recognize the presence of the “Messiahs” who have appeared upon earth, from time to time, throughout the history of the human race upon the earth.

In this we also have an explanation of another

interesting phenomenon which has been the subject of much serious and scientific study and inquiry upon the lower spiritual planes. Reference is here made to the fact that there are many who are constantly disappearing from the various lower spiritual planes of life, who do not reappear upon the next higher plane. To us, they simply disappear from the spiritual side of life and we do not know where they go. The Great Teachers of the Celestial Planes of life tell us that these disappearing individuals have only reincarnated upon the earth plane, that they may acquire added knowledge, through experience; and that this process of reappearing upon earth will continue until each individual has attained to that degree of evolutionary development where he is invested by Nature with the power to control his own destiny beyond that point, insofar as his further Reincarnations may occur.

There are many other facts of Nature which seem to be in harmony with this exposition of the Law of Individual Evolution.

While the writer does not absolutely know, from conscious personal experience, that Reincarnation is a fact of Nature, he has the definite and unqualified assurance of the Great Spiritual Teachers who are vastly wiser than he, that it is not only true, but that it is one of the greatest of the Great Truths of Nature, and that the time will come when all shall be able to speak from personal experience.

In the meantime, permit the author to say, with all seriousness, that he **believes** in the truth of Reincarnation; because it seems to him to be in perfect harmony with all we know of individual human evolution upon this physical plane of earth. In addition

to this, it seems to him to explain much that otherwise would appear to suggest that Nature is unjust in her dealings with her children. This latter, to him, is the grossest libel or slander that any human being could utter against the Mother of his own being—Mother Nature.

Insofar as he has progressed in his evolutionary journey, he has found that Nature is not only consistent, but **just** in all her dealings with mankind, as well as with individual life in every form.

When we come face to face with the infinite shades and degrees of "inequality" which exist in the individuals of each and all of the several races of mankind upon the earth, we realize that the only means by which Nature herself could possibly avoid the charge of "**injustice**", is in the fact that these infinite variations and apparent inequalities but express the different evolutionary rounds to which the individuals have attained through the process of Reincarnation.

Indeed, there is no other solution of this apparently infinite inequality of Nature that will satisfy the demands of eternal **Justice**. And Reincarnation **does** account for every degree and shade of seeming inequality, not only among the several races of the human family, but also among the individuals constituting the several races.

The Great Friends never cease to remind us of the profound fundamental fact that **Nature is always, and under all conditions and circumstances, JUST.**

While this is a fundamental key, they tell us that whenever and wherever we discover in Nature that which appears to express inequity, inequality or injustice, the very fact that it so appears to us must be

taken as evidence positive and conclusive, that we have seen but a superficial view of the Great Eternal Plan. It is our business then, to go back over the course we have traveled until we find the point at which we diverged from the main road and took to the by-path of fallacy. When we have searched long enough and with sufficient diligence and perseverance, we will surely find the door of knowledge into which our key will fit perfectly. And when we have inserted the key, turned the knob and opened the door, we inevitably will find the reward of all our labors in the scientific proofs we demand to establish the consistency and the justice of Nature in all her works.

Her great PLAN seems to contemplate that a time will come in the evolution of each human Soul when it will have attained the highest degree of evolutionary unfoldment possible to it upon this planet of earth. The information comes down to us from those far beyond us, that there are myriads of other planets, some below the earth in evolutionary conditions, and many above it—and that when an individual has reached the highest point of evolution possible to him upon this planet, he passes from earth and all its spiritual realms and finds his way to some other planet which contains evolutionary conditions adapted to his further experiences and development.

How far this continues, the wisest of the Great Spiritual Intelligences say to us **"We Do Not Know"**.

Q. "Does a Soul incarnating upon the physical plane, or reincarnating from the spiritual planes, always enter the physical body of an infant?"

A. According to the information received from the Great Friends, it does. In truth, the only condi-

tions upon the earth plane which make incarnation, or Reincarnation, possible, are those which exist at the instant when a new-born infant body involuntarily takes its first physical breath. It is the presence of the incarnating, or reincarnating Soul, which makes that first "Breath of Life" possible. And the Soul of the infant enters the body with it. If the Soul were not present, the first breath would never be taken.

Q. "Why could the incarnating Soul not enter with the second breath, or the third, or the fifth, or any other?"

A. As just explained, the presence of the awaiting Soul is the "Fact of Nature" which makes the first breath of the infant possible, and that is the only instant when the entry of the Soul is possible. If the Soul did not enter with the first "Breath of Life", that breath would be its last, and would become the "Breath of Death".

The following illustration may help: Let us suppose we have a chemical explosive. It consists of a number of different chemical ingredients. They are so proportioned and combined that the addition of a single drop of nitric acid will cause the explosion. Now suppose the drop of acid is never added, the explosion will never occur. It is the presence of that one drop which completes Nature's process. After that one drop has been added and the explosion has occurred, there can be no other, or later, explosion from that combination.

If the Soul were not present and entered with the first "Breath of Life" then "Man" would never become "A Living Soul". There would be nothing remaining but a **dead body**.

Q. "But what about obsession? Does not an obsessing spirit enter the physical body of its subject? And does this not **always** occur long after the physical body of the obsessed individual was born? In this case it does not 'enter with the first breath of life', does it?"

A. This is an excellent question and makes possible an explanation that is much needed in the world of psychic science.

Your question seems to take for granted that in the case of spiritual obsession the obsessing spirit enters the physical body of the individual obsessed. In truth, a good many spiritualists and others who recognize the presence of "evil spirits" in the condition known and designated as "obsession", seem to hold that the obsessing spirit drives the spiritual body and Soul of the obsessed individual out of its physical body, and takes its place. By this is meant that after the spiritual body and Soul of the obsessed individual have been driven out of their physical body, the obsessing spirit enters into that same physical body, takes the place of its rightful occupant and owner, and proceeds to occupy it, control it and use it, for the time, as if it were its own.

Where this idea originated it is difficult to explain; but from the standpoint of one who has personally witnessed many hundreds of cases of so-called obsession, it is here stated, with absolute scientific certainty, that an obsessing spirit does **not** enter the physical body of the obsessed individual, under any conditions or circumstances whatsoever. Such a thing is both spiritually and physically impossible.

While it is admitted that lexicographers are not necessarily authorities in psychology, nevertheless, it

may help us to make the subject clear if we quote, in this connection, the definition of "Obsession" given in Webster's New International Dictionary. Here it is:

"Obsession: Act of the Devil or an evil spirit in besetting a person, or impelling him to action, from **without**; likewise, the fact of being so beset or impelled."

It so occurs that this definition is scientifically correct. In most cases of so-called obsession, the obsessing spirit acquires and holds complete hypnotic trance control of the physically embodied subject, or obsessed individual. This does not always occur; but the hypnotic control is of such degree and character that the obsessed individual is unable to throw off the control, or exercise normal self-control. He may be just sufficiently controlled to betray the fact and give evidence of abnormal mental disturbance.

There are some cases, however, where the obsessing spirit actually forces the subject out of his physical body. In this case the vital or magnetic bond between the spiritual body of the obsessed individual and his physical body still remains intact. If anything should occur to destroy that vital connecting bond, under these conditions, the physical death of the obsessed individual would occur instantly.

But so long as that vital bond remains intact the spiritual control is able, by his hypnotic control of the will and voluntary powers of the obsessed individual, to control and manipulate the temporarily empty physical body, with as much facility as he could while the obsessed individual was still in his physical body under hypnotic control.

But even where the obsessed individual is forced out of his physical body, the hypnotizing spiritual

control does **not** enter the vacated physical body. There are the most important scientific reasons **why** this is so, and **why** it is utterly impossible for any spirit control to enter the physical body of any other individual, at any time or under any conditions whatsoever. If the student will think for a moment he will know the most important of these scientific reasons:

1. Absolute coordination between the two bodies of any physically embodied individual is the first scientific condition that **must** obtain in order that the spiritual body **may enter the physical at all**. There can be no such coordination, **except** between the spiritual and the physical bodies of the **same individual**.

2. This is because the fundamental principle of "**Individuality**" is involved. Every scientist will agree that, in all the realms of Nature, there are no two individuals who are identical. The nearest seeming approach to this is in the case of twins. The two physical bodies may appear, to the physical sense of sight of any third party, to be so nearly alike as to deceive such third party. Nevertheless, we all know that they are not even identical in a purely physical sense.

3. But there is yet another view wherein twins differ from each other even more radically than do other members of the same family. This is in their spiritual and psychical individuality. It is a fact which has been noted and considered by psychologists of every age. While their physical bodies may **resemble** each other very closely—to the physical eye of a third party—yet, in point of spiritual and psychical individuality they more frequently than otherwise represent the perfect antithesis of each other.

There are yet other fundamental characteristics which establish the scientific fact that no spiritually embodied individual can possibly enter the physical body of another individual, take possession of it, occupy it as if it were its own, manipulate it and make use of it as its natural owner could or would do, or in any other manner take possession of it, **except** as a hypnotist is said to "take possession" of the body of an obsessed individual when he simply controls the Will, voluntary powers and sensory organism of the individual. The "possession" in all such cases is merely the **external** possession, and never the **internal**.

If you will now go back to the exact formulation of your own question, you will be able to observe how easy it is for one to take for granted conditions of Nature which do not exist. Hence, you will see how inevitably such fictitious conditions introduce fallacy and confusion into the scientific consideration of any problem whenever and wherever they are permitted to enter. It is for this reason that the students of this Work have so often been admonished to "take nothing for granted" in the formulation of their questions and to reduce each question to absolute scientific exactness in the simplest terms possible to express the meaning and intent in the mind of the questioner.

Remember, therefore, that in cases of obsession the obsessing spirit does NOT enter into the physical body of his subject. He merely controls it by controlling the Will, voluntary powers and sensory organism of the subject.

Q. "Does it take one or a number of Reincarnations for an evolving Soul to attain a sufficiently high

order of intelligence to align itself with Nature's Constructive Principle?"

A. According to the information received by the Great Friends who assume to speak from personal knowledge, this depends very largely upon the individual himself. You will grasp the significance of this answer more fully if you will follow carefully this illustration:

Two boys of the same age enter the same school at the same time. They are in the same classes and have the same facilities and advantages to progress in their work. But one of them graduates at the end of four years, while the other requires six years to accomplish the same result. Why is this? Merely because one makes better use of his time and energy than the other. Two men enter a musical college at the same time. One becomes a finished artist in four years, while the other works a lifetime without reaping the same degree of efficiency. Why? Because of the difference in their **individuality**.

Does not this suggest to you why it is that one individual may accomplish in a single incarnation what it may require another many incarnations to accomplish?

The fundamental principle of "Individuality" is the thing that accounts for this variation of time and personal effort in the accomplishment of individual results. If the individuality were the same, the results would be the same—in which case it would be possible to answer your question with exactness and certainty. But so long as human individuality exists there can be no definite and fixed answer to your question.

Q. "When one upon the spirit planes desires to

return to earth for the purpose of accomplishing a definite work, is it possible for him to fix his environment, location and nativity, as well as determine who shall be his parents?"

A. This also depends upon the degree of his evolutionary development. If he has arrived at a point in his evolutionary unfoldment which has been defined as "Spiritual Majority", he has the power to determine every condition to which your question refers. But, until he has arrived at that evolutionary status, his Reincarnation (according to the information received from the Great Friends) is involuntary. That is to say, it is a thing that is determined absolutely by the fixed and determined conditions of Nature. In this case the individual himself has no voluntary part whatever in determining any of the conditions to which you refer. Nature fixes the environment in which his Reincarnation is to occur, in exact accord with the evolutionary development he has attained at the time. Nature determines also the locality, the nationality and the parentage of the infant body in which he is to reincarnate.

Q. "When will come the time that we may consciously recall former incarnations and their lessons?"

A. There is no definitely fixed time that can be defined or determined. This also is a purely individual achievement. It must be worked out by the individual himself in every instance. It represents a certain degree of spiritual unfoldment. The power to recall past lives and their results and purposes comes to each individual whenever he reaches that certain degree of spiritual evolution and unfoldment which evolves the degree and quality of memory nec-

essary to that end. Hence, it cannot be determined in any given number of days, weeks, months, years or lives.

If you were to ask: When will a child learn to walk and talk? The answer could not be given in days, weeks, months or even years. This is because it depends upon the individuality of the child. Whenever the child has evolved to a point where its powers of locomotion and speech fall under its power of individual Will, or Volition, it will walk and talk, but not until then. The answer depends upon the working out of the Law of Evolution in the individual.

But we have the assurance of those who claim to know, that such a time does come in each individual life; and, since that time comes to each individual only when he has earned it under the Great Law of Compensation, it follows that each individual must answer the question himself. He must **earn that reward** before it will come to him; and whenever he has **earned** the reward, Nature will not withhold it from him one single instant of time. **It is his the instant he has earned it.**

CHAPTER XXIX

THE PRINCIPLE OF DIVINITY

It is but natural that the devotees of Christianity should be interested in the problem of "Divinity". For almost 2000 years the question of the "Divinity of Christ" has been a subject of consideration, discussion, disputation and debate among the best intelligences of every age and every people. It is still a mooted question and we find that in this, the modern age of "Science and Religion", of Physical Materialism and the most exalted Spiritualism, of coldest Rationalism and the hottest Emotionalism, the best intelligences of earth are arrayed against each other. The question is still "before the house" as it were, and the discussion is quite as torrid as at any time since the Master was born in Bethlehem of Judea, and the Wise Men came from the East "to worship Him".

May we not, therefore, without offense to the tender sensibilities of anyone—but "with malice toward none and charity for all"—add our humble contribution in behalf of the Great School of Natural Science, whose exalted researches and scientific findings are impelled alone by this search for Truth?

More especially, may we not do our humble best to answer a direct question from an honest and earnest seeker of Truth—even though he asks us the age-old, but ever-new question: "Was Christ Divine?"

If the answer should prove to be at variance from the views and convictions of anyone who holds him-

self to be a "Christian", let him not forget that it is given in the spirit of honest conviction, but with profound respect for the views and convictions of any and all who differ from the views herein expressed. With this assurance, it is believed that no possible offense or harm can result from the following answer and analysis:

A. The answer to the above question depends somewhat upon the exact meaning you attach to the word "Divine" or "Divinity".

Assuming, however, that the term means to you—"Possessing the attributes of God, the Father of Mankind"—Christ Jesus was Divine. For, unless all our concepts are at fault, nothing seems clearer than that the great Martyred Master, Jesus, possessed, and still possesses, every individual attribute possessed by the Divine Creator—without raising the question of **degree**.

This does not mean that the Master, Jesus, was, in any essential, different from his fellowmen in point of essential attributes. The most exalted concept of the human mind which has ever been expressed as to the Divinity of Christ is contained in the assertion that he was the "**Son of God**". This would surely establish his "Divinity"—granting that the Sonship is established.

But again, this does not necessarily lift him above the status of his fellows of earth; for it was none other than He himself who declared and taught the doctrine that all men are "Sons of the same Father".

In other words, Jesus maintained his Brotherhood with all mankind, as well as his Sonship with God. This means that all men are Sons of God. Hence, if Jesus is "Divine", then all men are equally Divine;

for they are all "Sons of the same Father", and they are all **His Brothers**. If Jesus possesses the attributes of Deity, then also do all his Brothers. Is there any flaw in this logic?

In truth, the Master, Jesus, was a man, like other men, born of woman, as other men. He traveled the pathway of evolution, as other men have traveled it and are still traveling that way. It is true that he had traveled much farther along the road "toward God" than the large majority of his fellowmen. But this does not mean that He has traveled beyond the relationship of "Brother to all men". He is our Brother today just as truly as He was on the day of his Crucifixion. He made no claim to an "Immaculate Conception", nor to any "Divinity" in which all mankind do not share with Him.

One of the greatest comforts and inspirations those of the spirit life enjoy is in the fact that the Exalted Spiritual Teachers and Masters who are, as yet, above and beyond them in point of individual development and spiritual unfoldment, are constantly assuring them that they have passed over the same road all men are traveling, experiencing all the joys and sorrows, all the failures and triumphs, which have come to them in their own struggles toward spiritual illumination; and that they are thus able to understand and appreciate every phase of human experience. It is because of this assurance that we of earth may gather inspiration, from day to day, to go on traveling the upward path which they have traveled before us. In this realization that our own feet are pressing the soil in which theirs have left their sacred imprint, we find the inspiration and the assurance that we also shall be able, one glorious day,

to stand where they stand today; and that we, too, shall be able to give to those below us the uplifting inspiration that shall carry them up through every trial and make them triumphant over every obstacle in the pathway of their development and final illumination.

If we could, deep within our inmost Souls, believe that one whose essential nature made Him **perfect** in the sight of God, the Father, was sent as an example to men whose essential natures are most **imperfect**—and that salvation depended upon the ability of the imperfect individual to emulate that supreme example and thus exemplify **perfection**—there is not one among mankind who would have the courage, or the rashness, to make the effort.

But when you know that one who, like yourself, has been human in every sense, has lived his life amidst the same hard conditions with you, and has triumphed over every obstacle you see ahead of you, as well as behind, you have an abiding conviction that the task is **not** too big for you, difficult as it may appear. By this assurance that **another of your kind** has traveled the road, you are inspired to put forth every effort which lies within you to follow in his footsteps.

My brother, it is in this general misconception as to the true and essential nature of the Nazarene, that the religions of earth today erect the most stupendous barriers to the progress of humanity toward the true goal of life.

But the time is coming, and it would seem to be approaching with unusual swiftness, when the doctrines of "The Fatherhood of God" and "The Brotherhood of Man"—including the glorious and glorified

Master, Jesus Christ—will be acknowledged as the fundamentals of all true religions.

The “Divinity of Christ” and the “Divinity of Humanity” are synónymous in the Wisdom Religion of the spiritual realms.

Q. “Crudely expressed—in the language of a friend who put the question to a medium under trance control who was discoursing on ‘The Law of Life After Death’—may not even a ‘Devil’ reform in that life? May he not also grow more ‘devilish’ if he so elects? And, may not a good man ‘go to the devil’ over there, as well as here?”

A. The Great Friends tell us that they know nothing about “devils”—in a personal sense. Much less do we. Experience assures us that there is a “Right Way” and a “Wrong Way” to travel the path of Life, on this side of life as well as on the other. We know, by the same token, that for every Truth there is a corresponding Untruth. We know that for every obverse thing in Nature there is its corresponding reverse side. We know that for everything in Nature we call “good”, there is a corresponding “evil”. We know that for everything in Nature, or Life, that we recognize as “constructive” there is its reverse side which we recognize as “destructive”.

The greatest of the Great Friends tell us they do not know enough, as yet, to declare with the certainty of Truth that there is a “personal” God. By the same token, we do not know, as yet, that there is a “personal” Devil. But, by the logic of analogy, it would seem safe to assume that if there is a personal God which exemplifies the Principle of Good in Nature, then there must be a personal Devil which exempli-

fies the **Principle of Evil** in Nature—unless the personal God created a “Devil” **without personality**.

As indicated, however, we personally know nothing of either a **personal** God—the Creator of the Universe—or a **personal** Devil. But, IF these do exist, it would seem that they must stand for absolutely fixed and immutable **Principles of Nature**; and, being **fixed and immutable**, they are not subject to **The Law of Individual Evolution**.

Hence, answering your question on this point, it would seem that IF there is such a being in nature as a **personal** Devil, his character is **fixed and immutable**, and thus not within the scope and purpose of the Law of Evolution.

Coming to your question concerning **Man**—who is distinctly a **personality**, and who is subject to the Evolutionary Principle of Life—there can be not the least doubt that he can “go to the Devil” over there, with just as much facility as he can go there on our side of life. This seems to be one of the primary elections which Nature has given to mankind as an individual. He may either obey the **Law of Life**, in which event he goes forward and upward along the Evolutionary Pathway of Life until he has reached its goal of individual harmony and adjustment to Nature’s Law of Evolution; or, he may elect to defy the Law of Life, in which case he enters upon the devolutionary pathway of DEATH, the ultimate goal of which seems to be individual disintegration and final death.

And, no matter to what height of individual evolution he may have attained, it is within his **power** to turn about and retrace his steps at any time. It is this divine **right of individual election** that makes

him "Captain of his own Soul" and "Master of his own Destiny".

Any religion or philosophy of life which takes from individual man this fundamental right and power of election, makes of him but an automatic instrument under the domination and control of a Destiny that has been fixed "from the foundation of the world". And such a religion and philosophy of life would establish the doctrines of Predestination and Fate in all their seeming injustice and tyranny; and, at the same time, would destroy the power of individual human Will as a determining factor in Evolution and in the destiny of the Individual Soul of Man.

The Wise Ones have indicated, in many ways, their unqualified acceptance of the Evolutionary Law and Principle of Life for all mankind. They acknowledge the freedom of individual Choice, as well as the power of individual Will of Man. For, upon these principles alone is it possible to predicate that Man is either **personally responsible or morally accountable**, in any sense whatever.

Take from him his Personal Responsibility and Moral Accountability and you have, by one and the same act, divested him of every uplifting Hope, Ambition and Inspiration which give to Individual Life either meaning or value.

Banish the thought! It is enough for us to know that the Master, Jesus, is Divine, and that we are his Brothers in the Universal Human Family.

And we honor and glorify the Great Creator of All—even though we are too "young", as yet, to be able to identify Him as a Personality. There are many of

the truly Great Things we do not know—as yet—but we are traveling the Road to Knowledge and we are glad its end is yet beyond our view—if it has an end.

CHAPTER XXX

DREAMS

Q. "What is the Great School's analysis, or interpretation, of dreams?"

A. Dreams are of two distinct classes and arise from two distinct psychological conditions of the dreamer, namely,

1. The ordinary, illogical, disjointed, unsequential jumble of impressions from which the dreamer is unable to bring back to waking memory anything of intelligent meaning or significance. These seem to be nothing more than a kaleidoscopic series of unrelated impressions, without intelligent significance. One will see a horse with a silk hat on one ear and a grin on his face resembling some individual he knows. The horse speaks to him, but while he is talking the horse becomes a negro mammy with a pickaninny under one arm. She honks like a Ford machine, falls over a precipice, turns into a negro camp-meeting, and a crow sits on a treetop and sings the Toreador song in a bass voice.

In the process of going to sleep the channel of physical sense becomes closed, if the sleep reaches the depth of complete unconsciousness. But on the way to that state of deep unconscious sleep, or on the way back to physical consciousness from that same state of deep sleep, the consciousness passes through the process of letting go of, or grasping again, the physical channels of sense. In many instances the individual does not reach the state of profound

unconscious, or **dreamless** sleep. In either of these cases, the physical channels of sense, which are but partially closed, register upon the physical consciousness the fleeting scraps of memory, without sequence, neither clear nor complete, but in a sort of fleeting jumble of unrelated impressions. Doubtless you have had many such experiences and have been amused by them. They arise from the fact that the physical channels of sense are not completely closed, but are just sufficiently open to catch the fleeting impressions that flit through the semi-conscious mind on its way to or from the land of deep and dreamless sleep.

These, in truth, are the only real "dreams" we experience.

2. As the consciousness of the individual is on its way to or from the land of dreamless sleep—before the physical channels of sense are entirely closed—consciousness begins to register through the spiritual channels of sense impressions which it is receiving directly from its spiritual environment on the other side of life. These are real **spiritual experiences**, but they are brought back to waking physical consciousness only because the channels of physical sense are not entirely closed. Sometimes the fleeting physical impression of **real dreams** becomes confused in the consciousness with these purely **spiritual experiences**, and the sequence of spiritual experiences is lost.

But in most of these experiences, where the spiritual channels of sense are registering vivid impressions, definite personalities impress themselves upon the senses with sufficient vividness to carry the **spiritual experience** to the threshold of physical sense perception, and the waking consciousness carries the

complete spiritual experience back to physical consciousness.

Before the physical senses are entirely closed, or suspended, the attention of the individual becomes definitely fixed upon the spiritual plane and its environment. The result is that the partially opened physical sense channels pick up the spiritual impressions and carry them back to physical consciousness.

In such so-called "dreams" there is always a definite and sequential chain of experiences which carry the unmistakable impression of actual experiences. Many times these experiences take the form of a clear and distinct "vision". The individual actually sees the spiritual environment, the spiritual people, and hears with distinctness what the spiritual individuals are saying. In most of these spiritual experiences (for that is what they are) there is a definite purpose which seems to run through all the "vision". This is because oftentimes, in such experiences, the spiritual Friends are endeavoring to convey to the "dreamer" some definite suggestion, message, vision or experience which they desire him to carry back to physical memory.

In such an experience one may see, with great distinctness, a group of people, men and women, sitting about a table, or moving among one another in a reception room, or listening to one who is addressing them from a rostrum. Every phase of the picture, or the vision, is suggestive of some definite purpose. The events observed are natural and sequential, and are definitely related to each other as a part of the whole experience. The people may be, some of them, relatives or friends of earth who have passed into spirit life. In any event, the dreamer brings back to

physical consciousness enough of the experience to identify it as something definite and distinct, having a purposeful meaning of some sort; but often he is not able to carry it back to physical consciousness. He may have the distinct impression that this is an experience he must remember after he is physically awake. He knows that it has some definite meaning for HIM, and he determines to **remember** it all after he is physically awake. In many instances the very effort he makes to carry back the message or the vision or the experience to physical consciousness is the thing that closes the physical channels an instant before his consciousness is physically awake. In such instances he comes back to physical consciousness with the distinct realization that he was making an intense effort to **remember**, but that "**something slipped**" just at the wrong time, and the meaning of the experience is not brought back to physical consciousness. He can even see the personalities with vivid distinctness, and hear their voices. He can hear the central figure in the vision say to him: "Now, remember this that I am telling you, and do not let it get away from you". He tries to obey, and is sure of his success; but just at the crucial instant when he is on the very threshold of physical waking, that "something slips", and he comes back to physical consciousness with a gasp, but with the disappointing sense that "the thing got away" from him.

There are infinite variations upon these real spiritual experiences; but they generally differentiate themselves from the jumble of **real dreams** by the fact that there is something in them that impresses you with the fact that there is a **purpose** back of them, and that you were on the verge of learning

some lesson of great importance—if you only could carry it back to physical memory.

Sometimes you are distinctly conscious, after awaking to physical consciousness, that you have been with somebody of importance, or in the midst of some definite situation and experience that has an important meaning for you—and yet, you are unable to bring back the consciousness of any definite personality, or any distinct situation or scene. You bring back with you only the **impression** of something important and significant. But you get no intimation or suggestion of just what it is, or what it is like; but nothing can eradicate the fixed impression of the experience as a fact, and that it was of importance either to yourself or to others.

Again, you awake to physical consciousness with the definite and distinct impression that you have been out of your physical body and have traveled to some great distance and returned again. You may have the distinct impression that someone accompanied you on your journey into the unknown country; but you could not see him clearly, or he kept himself concealed from you purposely, for some unknown reason.

In some of this class of experiences of traveling “in foreign countries” you are able to bring back to physical consciousness the fact of leaving your physical body. You have the distinct impression of the experience of leaving the body; you even turn, after you are out and free from it, and you look at your own physical body lying there upon the bed. You start to leave it, and you turn and look back at it, and indulge yourself in rational speculations concerning it. Then you go on away from it, and you are conscious of

traveling, of sailing through space at great speed, of seeing many wonderful things; then you return again. You realize, with definite certainty, that you are coming back to your physical body. Finally, after moving on and on through seemingly endless space, you at last arrive at your starting point. Sure enough, there is your physical body, lying just as you left it. You watch it for a time, as it lies there breathing as if it were sleeping naturally. You wonder if it is really necessary for you to enter it and take up the physical life again. The experience through which you have just been passing is one of such a delightful sense of liberty and freedom from all limitations, that you are reluctant to leave it all and come back to earth again. You are tempted to say "goodbye" to the physical body and sail back into space again. Perhaps you would do so, if it were not for the fact that you feel the urge of the mysterious companion who keeps himself concealed from your view, silently but positively impressing you with the fact that you must go back into the physical body again, and that you must not delay the matter longer.

Then there comes the acquiescing impulse to get back, and then you waken and know that you are back again in the physical body. But still there persists the unmistakable realization of the fact that you have literally and truly been out of your physical body, have traveled swiftly through great distances, seen many unusual things, experienced many inexpressible emotions, and are back again at your starting point to take up your physical life again where you left it.

These are not "dreams".

True, they are generally treated as dreams, and are

so classified by some of those who are recognized as professional psychologists. Nevertheless, these are actual experiences upon the spiritual plane of life. You are able to carry them back into physical consciousness because, in that particular state of consciousness, the spiritual senses are wide open and functioning clearly and normally; and, at the same time, the physical channels of sense are partly open, and just sufficiently active to permit the spiritual experiences to carry over and consciously register upon the physical consciousness.

In the course of the perfect development of the independent psychic, the time comes when the consciousness will register clearly upon both planes of life at the same time. This only means that the individual is fully awake both physically and spiritually at the same time. Both channels of sense are functioning normally. In this case the individual knows perfectly what is occurring upon both sides of life.

It sometimes occurs that this same condition exists in what we call "sleep". Both channels of sense are open and functioning normally but, at the same time, neither is **sufficiently active** to lift the consciousness to the plane of complete wakefulness. In such case, when the individual returns to full physical consciousness, he is under the impression that he has been dreaming. In one sense he has; but, in another, the thing he called a dream was, in reality, a spiritual experience.

Q. "Now and then, we learn of psychological experiences which are called dreams, but which seem to possess the element of prophecy. One will 'dream' that a friend or relative is coming from a distance, is on the way and will arrive on a certain day, at a defi-

nite hour. When that day and hour arrive, the individual arrives. Or, the 'dream' may be to the effect that someone whom we love devotedly is going to die at a certain time, and even in a certain definite manner. When the time comes the death occurs, and in the exact manner indicated. Are there such experiences as 'prophetic dreams'? If so, how does the process work itself out, and just how is the prophetic element possible—if you can tell me?"

A. Such experiences do occur. You may call them dreams if you like, but in just so far as the element of prophecy enters, the experience is not properly classified as a "dream". So far as the individual himself is concerned, it is a genuine "prophecy" or "prophetic experience".

The prophetic element works itself out in the following manner:

The condition or state of the Soul is that of partial sleep. The physical sense channels are but partially closed. In truth, they are sufficiently open and active to carry over into wakeful consciousness the real experiences that have occurred spiritually. In the spiritual experience, some spiritual friend or associate who is able to see certain actual conditions as they exist, having a much clearer perception of the principle, or Law of Cause and Effect, perceives that, in the nature of things, a certain event is going to occur; and according to the speed with which events are moving, it should occur at a certain time. This individual, by the language of impulse, conveys the suggestion to the semi-sleeper. It is done so subtly that the sleeper fails to realize that the suggestion comes to him from any other individual. He simply seems to **realize** that the event is going to occur, and

at a certain time, etc. To him, it is as if the cosmic universe has opened to him for an instant and this prophetic suggestion comes to him out of its deepest depths. The partially open channels of physical sense carry the prophetic suggestion and impression over to the physical waking consciousness, and the thing is accomplished.

Q. "But how is it possible for a spiritual individual to foresee events ahead of their actual occurrence, as would be necessary in the case of the kind you have explained? And if a spiritual individual can do this, why cannot we physical mortals do the same thing?"

A. Excellent questions. Follow closely the answer:

A railroad and a country automobile road both run upon the level of the ground over which they pass. They cross each other at a point where corn, at its full height, is growing on both sides of both these roads. In these conditions neither the engineer of the railroad train nor the chauffeur of the automobile approaching the crossing, could see the other. This is because they are both down on the level of the two roads, and the corn obstructs their view.

But at a distance of a hundred yards of the crossing, in the midst of the corn, a great rock rises to the height of 200 feet above the level of the two roads. A man is standing on the top of it. Neither the engineer nor the chauffeur can see that the other is approaching the crossing. Both the train and the automobile are making so much noise that neither party can hear the approach of the other. Hence, neither is aware of the danger that is approaching them. But the man on top of the rock can see them both with perfect distinctness. He can see that they are both traveling at a terrific speed. He calculates

quickly the distance each is from the crossing. He then estimates the speed at which each is traveling. He finds that distance and speed will bring them to the crossing at the same instant of Time. He is in position to see who is driving the automobile, and he knows him well. He foresees, as an inevitable fact of Nature, that there is going to be a wreck, and his reason tells him that his friend is going to be killed.

Now, solely because he is at a greater altitude than the others, he is able to foresee the inevitable fact of an approaching wreck. He also sees the death of his friend "in a wreck at a crossing".

Now, he is not a "prophet". He is simply up where he can see what is happening on all sides of him. Just ordinary, good, **common sense** tells him, **in advance**, that a wreck will occur at a **certain time and place**, and that his friend is going to be killed.

Down on the other side of the rock, however, away from the crossing, is another man. He happens to be what is called a "sensitive". When the man on the rock first realized the fact of the impending wreck, his whole being was centered in an impulse that went out from him with intense force. The sensitive man on the other side of the rock got the shock of that impulse. Psychically, he saw, for an instant, what was in the mind of the man on the rock. He, **also**, saw the impending wreck. He saw that it would occur "at a crossing of a railway and an automobile road, at a certain time." HE doesn't know a thing about the train and the automobile, nor the engineer nor the chauffeur; but he knows the chauffeur, and that he is a friend of the man on the rock.

He rushes home and relates his vision. His neigh-

bors and friends all call it a "prophetic vision"—and he becomes a "**prophet**"—to them.

Now, let us apply this to the conditions which often obtain in so-called "dreams", or in semi-sleep: The individual in semi-sleep is in a state of consciousness wherein he becomes an excellent "sensitive". He is in the place of the man down on the side of the rock, away from the crossing. He can see nothing himself; but some spiritual friend is up in the clear atmosphere of a spiritual altitude, where he can see all that is occurring on every hand. With his clearer vision, his greater facilities for determining the results of cause and effect, he sees that a certain individual is traveling in a certain direction along a certain road. Through his greater spiritual facilities he learns who the individual is. He sees also that if he travels at the same speed along the same road he will reach a certain point just as a tornado traveling across his trail will reach the same point. He foresees the result instantly, that the man will be killed in the tornado. That impulse is so strong that it communicates itself to the "sensitive" who is in semi-sleep. The sleeper awakes and carries the spiritual vision into his waking, physical consciousness. He relates it to his wife who is the sister of the traveler. Next day she receives word that her brother was killed in a tornado—"just as her husband had dreamed he was".

This was a "prophetic dream". And this is the exact method whereby many such so-called prophetic dreams occur. But would YOU call it "prophecy"? Is it not merely a case of clear vision on the part of one who is in position to see and estimate the results of the Law of Cause and Effect more definitely than

others who are about him? If you ask HIM, he would tell you there was no element of prophecy in it at all. He would tell you exactly how he figured it all out.

But not so with the sensitive who telepathically receives the picture that came to him over the invisible wires of spiritual sense. HE would call it a "prophetic dream". And, so far as he is concerned, that is not so far from the truth. The only trouble about the whole thing is that we have taken all the **mystery** out of it—and by so doing we have reduced the incident itself to a mere matter of mathematics—and **who cares for mere mathematics, or exact science**, in a matter of this nature, where all the enchantment lies concealed in the "mystery" of it?

It is true that there are many instances of so-called "prophetic dreams" very much more complex than the illustration here given. Some of them contain elements which do not lend themselves to definite comparison nor exact figures. But it is the wisdom of the Great Friends that so-called "prophecy" is as much a matter of exact science as any other experience of life. It is a mere question of discovering the **process** by which results are accomplished. When that is done "prophecy" becomes as much a matter of fact as anything else in Nature.

Q. "How and why are portraits of dying individuals flashed to the consciousness of distant relatives and friends on earth?"

A. It would seem that this question is already answered by the foregoing illustrations. Some spiritual intelligence is present who is mutually interested in the dying individual and the living relative or friend. He finds that the relative or friend is sufficiently sensitive to spiritual impressions to receive

the picture from him. He gives out the impulse with intensity, and the sensitive picks it up as the radio picks up any message that comes over a wave length of ether to which the radio will respond. It is all a matter of science.

Q. "What is sleep?"

A. It is a state and condition of Soul wherein it has withdrawn, temporarily, from the plane of physical consciousness and closed the physical channels of sense. In deep, dreamless sleep the physical channels of sense are entirely closed to all sense impressions; and the Soul is functioning only through the spiritual senses.

Q. "Where is the Soul while the physical body is asleep?"

A. It is in the **spiritual body always**; but the spiritual body **may** be locked in the physical body, or it **may** be out of the physical body—depending upon the conditions which obtain during physical sleep.

In the very largest number of instances the spiritual body, during physical sleep, is locked within the physical. In this case the Soul is actively functioning through the spiritual body and is completely awake on the spiritual plane.

Q. "Then why does the individual not remember the spiritual experiences afterwards?"

A. This is because, as previously explained, the physical senses are entirely closed during deep sleep, and the spiritual experiences make no impression upon them at all. It is only during **partial** sleep that the individual is able to carry the spiritual experiences over into **physical** consciousness; and this is

because the physical channels are partially open and capable of receiving impressions to that extent.

In a few cases, comparatively speaking, the spiritual body leaves the physical during deep sleep. In this case also there is no physical remembrance after physical awakening. This, however, does not occur often. In truth, very rarely does it occur.

Q. "But when it does occur that the Soul and spiritual body leave the physical, how far away may they travel without danger of physical death? And how long may they remain away without danger?"

A. The Soul may travel in the spiritual body alone to any distance upon the plane of earth. It may also travel in the mezzanine plane, or magnetic field, and most usually does during that experience. It may, however, reach the plane of the first spiritual. But so long as the magnetic cord remains intact with the physical body, the Soul cannot travel above or beyond the first spiritual plane. This is due to the gravitative pull of the physical body.

As to the length of time one may be out of the physical body, under such conditions, it depends very much upon the development and condition of the individual. If low in spirituality, he may not remain out of the physical more than a few hours; but if the spiritual development is of a high order and degree, he may remain much longer, even two or three days. In this case, however, reference is had only to the normal condition of profound sleep. In the abnormal condition of catalepsy (as distinguished from the condition of voluntary suspended animation) the individual may remain out of the physical body much

longer—dependent also upon the general physical condition of the individual at the time.

The subject of dreams, as well as that of sleep generally, is a most interesting one, and involves many conditions which are difficult of scientific explanation, to the lay student. But it is believed the explanations herein given will enable the student to obtain a fairly clear understanding of the psychological principles involved.

CHAPTER XXXI

MISCELLANEOUS QUESTIONS

Q. "Is Light considered as a substance, by the Great School, or merely as a **quality** of substance?"

A. The information obtained from the highest source available is to the effect that Light is rather an emanation from substance. As, for instance, radium sends out three distinct kinds of emanations. These emanations express themselves in different wave lengths of the universal ether. Science, for the sake of differentiating them from each other, calls them "Rays", and names one the "Alpha", one the "Beta" and one the "Gamma". It is known, however, that in the case of radium the process of radiating these emanations does actually diminish the volume of the radio-active substance to such an extent that in about 1700 years, any given volume of radium will be reduced to about one-half; and that in about 25,000 years it will disappear entirely.

Something of the same principle seems to exist in the action of Light. That is to say, it manifests itself in what science calls "Rays"; but, so far as has been determined, the element of time may slowly exhaust the volume of Light, but it may not exhaust the actual substance from which the Light emanates, as in the case of radium.

It would seem fair to presume that the emanations from radium actually contain a certain amount of the essential substance from which they proceed. Whether the emanations would continue to exist if

there were no loss of substance is a question which science has not yet answered, or solved. Whether it is possible for any substance from which physical Light emanates to go on and on emanating Light without decreasing the volume of the substance from which it emanates, is also an unsolved problem of Nature.

In other words, we know that Light proceeds from the sun. The poet says: "The sun sheds its luster rays upon a darkened world." The scientist says: "The sun gives off Rays of Light." We all say: "The sun **shines**. The sun **gives Light**. The sun **radiates Light**," etc. But the question is: "Does the sun—in shining, in giving Light, in radiating Light—give off any part of the **substance** of which it (the sun) is composed?"

From the standpoint of physics, Light is a form of energy; in other words, it is that form of energy which, by its action upon the organs of vision, enables them to perform their function of "seeing".

The **Newtonian theory** of Light regarded it as consisting of material particles, or corpuscles, sent off in all directions from luminous bodies.

The **Undulatory, or Wave theory**, generally accepted by physical science at present, holds that Light is transmitted from luminous bodies to the eye and other objects by undulating vibrations of ether. The velocity of Light is about 186,300 miles a second, and the vibrations of ether are transverse to the direction of the wave motion, etc.

The **Electromagnetic theory** of Light holds that these ether waves are the same in kind as those by which electromagnetic oscillations are propagated

through the ether, and that Light is an electromagnetic phenomenon.

But neither of these theories answers your question. We know some things about the natural phenomenon we call "Light", which may give us a rational hint as to the fundamental problem you present.

1. We know that it travels.

2. We know that it is the one thing—according to the Einstein theory—which is not "relative". Its rate of speed is 186,000 miles per second (or thereabouts), and is the same under all conditions. It does not vary in relation to other things in Nature.

3. We know that it does not exist in vacuum.

4. We know that it manifests itself to the sense of sight only when the ether waves accompanying the phenomenon of Light strike some resisting substance through which they are traveling. But it is hardly correct to say "resisting substance" when all the "resistance" offered does not slacken or change the rate of speed the remotest fraction. But out in the ether, where there is no atmosphere, there is no manifestation, or phenomenon, of Light. Whatever the thing is, it does not produce the phenomenon of Light to our senses until these ether waves come into contact with atmospheric conditions. Nevertheless, it travels through the pure ether out in space at exactly the same speed it travels through the atmosphere. But out there Light is "darkness", just as it is in a vacuum, but the instant it comes into the atmospheric area it develops the phenomenon of Light, to our sense of sight.

What occurs (scientifically) when the traveling ether waves reach the edge of an area of atmos-

phere, and we see **Light**? Have these ether waves set up a **friction** with the atmosphere, so intense as to produce a **chemical combustion** of some kind which makes an impression upon our sense of sight which we name "Light"? Or, are these waves themselves luminous under certain conditions, namely, when they touch atmosphere?

At present, the Great School is inclined to the **theory**—although it is to be considered as nothing **more** than a theory—that the ether undulations, or waves, carry with them either a **substance** which reacts chemically when it touches physical atmosphere and that this chemical reaction produces the natural phenomenon of Light upon the sense of physical sight; or, that the etheric undulations, or waves, themselves possess a **quality of ether** which, when the waves strike atmosphere, produce the same phenomenon of Light.

The generally accepted definition of "Light", however, should not be ignored. Here it is: "The **sensation** aroused by stimulation of the visual centers."

If this definition is accepted as scientifically correct, then Light is neither a "**substance**", nor is it a "**quality**" of substance. It is merely a "**sensation**". This would answer your question very easily, and seemingly (to some) very **wisely**. But the real Student of Natural Science would know instantly that such an answer only betrays the **ignorance of its author**.

In the terms of the accepted definition, what you desire to know is **what** it is that causes the **stimulation** to produce the **sensation** which we name "**Light**".

To tell you the literal truth, the writer **does not**

know. Neither does he know anyone who does know. The problem, as yet, seems naturally to classify itself with the "Unsolved."

The phenomenon of "Heat" is another most interesting subject, and is very closely associated with Light. But since neither of these subjects seems to fall within the definite limitations of the purpose of this volume, their further consideration will await a more convenient time.

Q. "To what extent are hypocrisy and deception tolerated, or possible, in the Spirit World?"

A. It is not possible to answer your question by any standard of measurement that would be scientifically exact. An approximation, by comparison, is the nearest to a definite answer that can be given. Because of the fact that the various states of consciousness, which are in reality states of the Soul, express themselves so definitely and so accurately through the color scheme of Nature, the spiritual aura of an individual upon the spirit planes, through its various gradations and shadings of color, the psychic spectrum becomes a powerful aid in determining the real experience, emotions, impulses, desires, anticipations and purposes of the individual at any given time. Hence, hypocrisy and deliberate deception are much more easily discovered upon the spirit side of life than upon the physical. The more advanced the individual is, the more perfectly does the Soul express itself. The higher he develops, the less is there either desire or occasion for hypocrisy or deception.

Upon the first spiritual plane it would be much more possible to conceal hypocrisy than upon the fourth or fifth—until it becomes virtually impossible

in the Celestial Realms. Evolution is always **TO-
WARD THE LIGHT**. Evolution of the individual involves constantly increasing **Knowledge**. But, **Knowledge**—upon the spiritual planes—expresses itself in **Light**. **Light** is definitely related to the ability to **See**. The greater the Light, the more clearly we see (within the power of the organism to react to Light). With this as a basis of principle, you will be able to work out virtually every important phase of the subject.

Q. "Is one's ability to '**see through**' the intricacies of intellectual problems more acute in the spiritual world than in the physical?"

A. This question is virtually covered by the answer to the preceding one. Hence, it does not seem to require other than a simple answer—"Yes". The evolutionary principle applies very definitely to this problem.

Q. "Do those on the spiritual planes see a sun, a moon, stars and other planets? If so, are they the spiritual counterparts of our physical sun, moon and stars?"

A. They do. And, from the meaning usually attached to the term "spiritual" it would be correct to say that they are the spiritual counterparts of our physical planets. But observing the strict scientific differentiation in terms, it would be scientifically correct to say that they are the "etheric" counterparts of the physical planets. You will find an explanation of this differentiation in Volume III of the Harmonic Series, as well as in the preceding chapters of this volume, in less detail.

Q. "Is it easier to begin to lay a Moral Foundation, and to develop the faculties, capacities and powers of

the Soul, while yet in the physical life? Or, is it easier to wait until one has entered upon the spiritual life?"

A. Answering this question "Yankee Fashion": Would it be easier for the individual to begin to lay an educational foundation in the public school, or to wait until he has entered college? The answer to this seems self-evident, does it not?

The easiest time to begin to lay a Moral Foundation is when the mind of the individual is in its most plastic state of development—which means when he is yet a physical child. The "**Moral Foundation**" is the **real** foundation of all true **Spiritual and Soul Growth**. The **easiest** time to begin it is the **natural** time for the beginning of Spiritual and Soul Growth. This is in physical infancy. Indeed, it goes back to the moment of physical birth. Its prenatal phases, which go to the refinement of a physical body and the increase in the intensity of its vibratory activity, begin with physical conception. The mother, during this prenatal period, is the sole educator, but a most powerful one, in that she has it within her power to prepare a physical body that is the physical expression of a high degree of "Morality"—as the Great School defines the term.

The natural time for a grain of corn to begin its preparation for the evolution of an ear of corn, is when it is first planted in the soil of earth and enters upon its physical growth and unfoldment. The ear of corn to be developed will depend very much upon the quality of soil in which it is planted, the time of the year, or the degree of moisture and proper temperature. If these are adequate to the needs of the grain of corn, at every step in the pathway of its nat-

ural development, the ear of corn will be large, well developed, and healthy. But if any of these natural conditions are deficient, the matured ear of corn will be correspondingly small, poorly developed and unhealthy. Hence, the easiest time to look after the welfare of the matured plant, is when it is first planted in the soil of Mother Earth.

The individual who puts off, defers, or neglects, or avoids, the development of a Moral Foundation until he arrives upon the Spirit Side of life, would find himself in the analogous condition of the student who arrives in college without having given any consideration whatever to mathematics. All his collegiate studies would have to stop until he had "caught up" on mathematics; and this is because virtually every course in a college curriculum in some way, degree or measure, depends upon a fundamental knowledge of mathematics. In a critical scholastic examination this fact might not impress itself upon one immediately; but let him undertake to carry on his college work and keep pace with his fellow students, and he will soon come to realize the fact that, from a true educational standpoint, he is a deformity. He must develop the atrophied member of his educational body before he can hope to graduate.

Q. "Do students who have acquired the power of spiritual sight readily also acquire healing powers? If so, are they able to assist those who have been subject to domination by spiritual hypnotists?"

A. The two lines of development are not necessarily dependent. The power to heal depends upon a definite and scientific knowledge of the principles of psychology generally, upon the relation of the mind to the physical body, and upon the actions, reactions

and influences of the mind upon the physical body, as well as the nature, control and uses of magnetism in the curative process.

Of course, the fully developed sense of spiritual sight, would have its value in that it would enable the individual to determine the accompanying spiritual conditions, actions and reactions. It might be said that, other things being equal, the individual who has independent spiritual vision would acquire the healing power more readily than the individual without it.

The power of independent spiritual vision does enable one to be of great help to those who are the victims of spiritual hypnotism. But even here there is a special scientific training necessary to enable the individual to liberate such subjects of hypnotism constructively.

In other words, healing is an entire department of knowledge in itself and calls for a special training, just as surgery upon the physical plane is a separate department of science and demands special training and study.

Q. "What would you say if, from the time a loved one passed on, there were times when you felt that such loved one was very near you, and it had been a great comfort to you—then suddenly all that ceased and never returned again?"

A. The facts stated are not sufficient on which to base an exact scientific diagnosis of the case; but they might mean:

1. That you are a sensitive, easily influenced by your spiritual environment, and that the loved one had learned enough of the Law of Spiritual Life to realize that the close relation, which you felt so viv-

idly and enjoyed so keenly, was really subjective—so far as YOU were concerned—and, for this reason alone, the individual had gone away from you solely for your own good.

2. It might also mean that the loved one came to realize that his own personal spiritual development called him to pass on to a higher spiritual plane, and to a definite line of work which made it either impossible or impracticable for him to return and keep up the former close relation.

3. It might also mean that the loved one came to know of the Great Friends, and accepted their guidance and instruction. In this case he would soon learn that it is not beneficial for either party, to keep up so close a relation as virtually to bind both parties to the earth plane—however enjoyable the relation might be. In this case, he would naturally follow the instruction of the Great Friends and pass on to his own work, where he would be able to render real, constructive service to many who were in actual need of what he could give.

4. The last, and the most unlikely thing might be that the loved one had found other and more enjoyable companionships upon the spiritual plane, and had become absorbed in them. As indicated, this is not the likely explanation—and yet, it is not entirely outside the range of possibilities, since those who pass into spirit life are only ex-human beings, possessing all the natural emotions, impulses, desires and inclinations they possessed when they departed from this life. Even so, however, such separation would be for the best good of both parties—for it

would mean that the earthly mating had not been perfect.

Q. "The last two paragraphs of Chapter XX of **"The Great Work"**, Vol. III of the Series, intrigue the imagination as to the manner in which the Great School has solved the material problems in connection with civilization, giving a proper and natural adjustment of economic, sociologic and ethical relations between individuals. When and how will it be possible for students of the Great School to become further enlightened on this subject?"

A. The author already has done much preparatory work along the line indicated, and it is his present purpose to formulate the subject into written manuscript for publication in book form, as early as conditions and circumstances will permit. At least one other volume, however, will precede **"THE GREAT UNREST"**, which title has been selected as appropriate for such a work on the economic problem. The author can make no promises at this time as to how soon the volume can be completed. Time flies—and the work is difficult, as are the conditions under which it must be done. But IF the volume can be completed, it is believed the students will find in it the solution their intelligence demands. In the meantime, however, the students themselves may be able to work out the solution of the problem and give it to the world. This would be a consummation well worth their best efforts, and would command the author's unqualified approval.

Q. "Does the Great School regard international wars as morally wrong and unjustifiable, regardless of the cause of the war? Or, does it regard war as just or unjust according to the motive which inspires

it? In other words, does the Great School take the extreme pacifist attitude as to war?"

A. The Great School deploras warfare, either national or international, as among the great calamities to which humanity is subject. It would counsel the application of every known remedy for social ills before even admitting its necessity as the last resort. But we all know that, with our present limited knowledge of the science of healing, there are some kinds of human afflictions that demand the use of the surgeon's knife and skill. And we know that this is true—under present conditions—even though, at the same time, we also know that the knife always leaves a scar, and many times a scar that disfigures the patient for life. We also know that every surgical operation leaves behind it some conditions which must be classed as destructive. And yet, in the midst of present conditions and the present development of human knowledge and skill in the science of Healing, there are cases of such critical nature that we would condemn ourselves emphatically and immeasurably if we failed or refused to call in the surgeon with his knife. We would justify ourselves for invoking the use of his skill as a "butcher" on the ground that the life of the patient was at stake, and the purest sentiments of humanity demanded that his life be saved, if possible, even though the sacrifice were an arm or a leg, and the consequent disfigurement and deformity of the physical body. These are fundamental principles of universal ethics.

They apply to a nation, as well and as perfectly as they do to an individual human being. For, the nation is but a larger human unit. It is a unit among

the nations of the earth ; and it has the same right of LIFE.

The Great School does not believe in making excuses for wars. It abhors them, as must every normal human being, and every natural human sentiment. But if it should come to a question of the destruction of a nation or the inauguration of warfare, then there can be no valid human sentiment that would make war, purely as a saviour of nations, either unjustifiable or wrong. The kind of humanity that would stand by and see a friend or a loved one die for lack of a surgeon's services and skill, is not the brand that could ever command the sympathy, the admiration, the respect or the confidence of any normal human being. Such an individual is not the one to entrust with the care and protection of his fellows in times of stress or trouble.

The man who would stand by and see his country perish merely because he abhors warfare, is not the kind of citizen in whose hands should be entrusted the care and protection of his country.

TEMPERANCE IN ALL THINGS is the fundamental principle that should guide us under such anomalous conditions. The spirit of warfare should be so temperate as to make wars as impossible as the life of the nation will permit. On the other hand, the spirit of pacifism should be so temperate that it will invoke and invite even warfare whenever and wherever it honestly believes the life of a nation or of society, is in the balance and war is the only remaining remedy.

Q. "If an honest and upright man dies owing just financial debts which he has contracted himself and has striven unsuccessfully to satisfy before his death,

do such debts act as an encumbrance for a long time, preventing his Soul from rising to higher altitudes of spiritual life?"

A. No. If he has incurred debts foolishly, unnecessarily, or deliberately with little or no sense of responsibility for their payments, Nature's Law of Compensation would fix upon him a gravitative pull that would hold him to earth-bound conditions **until** he has learned the meaning of Personal Responsibility, and learned to respect the great Law of Compensation in all his dealings with his fellows.

But, under the conditions you specify, there is nothing to indicate that the debts were incurred wrongfully or maliciously; and there is the distinct condition that he tried with all his powers to repay the debts during his lifetime. Under these conditions the Law of Compensation only requires of him that he shall render **equivalent service** to his fellows who are in need of what he can give. Once the Soul recognizes the Law and accepts its penalties cheerfully and abides by them, his Soul is free to rise as rapidly as if the debts had never occurred. It is a matter of the **RIGHT ATTITUDE OF SOUL**, which involves the perfect willingness to **PAY** whenever and wherever and in whatever **WAY** Nature demands.

Q. "Assuming that the man in question has one son who is his sole heir, and this son turns over to his father's creditors all the assets received by him from his father's estate, but finds this property insufficient to satisfy his father's debts; now, if he himself is financially able to do so, does the Law of Compensation require the son to pay his father's debts, even

though he cannot be compelled by man-made laws to do so?"

A. Assuming that the son is in no way, directly or indirectly, responsible for the incurring of the debts, the answer is "No". But if the son, being financially able, voluntarily elects to pay his father's debts, that act fixes upon the father the obligation, sometime, somewhere, and in some right way, to render to his son an **equivalent service**. The Law of Compensation **MUST BE SATISFIED**.

Q. "Assuming that the son is not financially able to satisfy the father's debts at the time of the latter's death—even though willing to do so—to what extent does the Law of Compensation require that he sacrifice his own life interests in his later efforts to satisfy his father's debts?"

A. Assuming, as before, that the son is neither directly nor indirectly responsible for the incurring of the debts, the Law of Compensation does not require that he sacrifice his own life interests to satisfy them. The burden is upon the father who sometime, somewhere, in some right way, must render to each individual creditor a **service** that shall be an **equivalent** for the debt. But, under such conditions, if the son should elect, of his own free will, to pay the debts of his father, as rapidly as he can do so honestly, that fact fixes upon the father the obligation to render to the son an **equivalent service** sometime, somewhere, and in some right way.

Q. "How is it possible for one to recognize his loved ones who have preceded him into the spirit life?"

A. If the time is not too long, recognition may be made upon exactly the same conditions as upon the

earth plane. For, those who pass into spirit life, at first appear in that life just as they appeared in this. But if a number of years have elapsed, the spiritually old in appearance grow spiritually younger, and the spiritual children grow to appear older, just as they do in this life. In such cases, the identification depends far more upon those on the spirit side of life. But this is not a difficult thing at all for those on the spirit side, because they know the approaching relative or friend, and in the very large number of instances they are awaiting to receive him upon his arrival on the spirit side of life. Even when they have passed on into the higher spirit planes, they still keep in touch with those they have loved, and they never lack for means of identifying themselves to their own.

Q. "What is the 'medium of exchange' in the spirit life?"

A. **Service.**

Q. "Can one accumulate vast treasures in money or estates, in spirit life?"

A. Your question is answered by the fact that "SERVICE" is the only medium of exchange, and the individual must therefore **earn** everything he possesses, and he must earn it in **personal service**.

Q. "Will relatives and friends who have been uncongenial here, become so there?"

A. Not necessarily. The Law of Happiness is HARMONY there, as well as here. If the individuals do not find themselves in harmony after they have passed into spirit life, there is nothing whatever to bind them together—**except** unfulfilled duties and undischarged responsibilities to each other. Other-

wise they drift apart as naturally there as they do in this life.

Q. "Please explain this experience which seems to be common to many: There comes a strong impression that you have done a certain thing before, although you have no actual remembrance of having done it in this life. You have a strong feeling that you have met a certain stranger before—although, so far as you know, you are meeting him for the first time."

A. Sometimes these experiences are mere impressions founded entirely upon other and similar, though not identical, experiences.

Then again, they may arise through suggestion from those upon the spirit side of life who have some purpose to conserve by creating interest in a certain individual who is, in fact, a complete stranger.

The Great Friends tell us that there are instances where the experiences of former incarnations might account for such impressions.

There seems, however, to be no definite answer that will cover all such experiences, regardless of their origin.

Q. "What is the difference between 'Ethics' and 'Morals'?"

A. **Ethics** is the **Code of Moral Principles** by which the individual is to govern his life. **Morals** is the **actual living of the life** in accordance with those principles.

When you go to a restaurant for dinner, and you take your seat at a table, the waiter hands you a bill of fare, or menu card, on which you will find the

various articles of food the restaurant offers you. Accordingly, you select therefrom your dinner.

The bill of fare compares to the **Ethics** of life. The eating of your dinner may be compared with the living of the life that means **Morals**.

Q. "To get my question in proper form to be understood clearly, I must explain a rather difficult and intricate method of diagnosing disease, to which I was a party at the time:

"The Principle of the Radio is employed. Its vibratory power is transmitted over a cord, as if it might conduct electricity, or magnetism, or both. The patient whose condition is being diagnosed holds one cord. Another is held by another party called a 'Subject' or 'Receiver'. This receiver is supposed to be normal and healthy, and is very sensitive to all conditions that come to her from the Radio through the cord she holds. By a 'stepping up' process the internal conditions of the patient are multiplied by 3000. By this increase of intensity, the sensations of the patient can be sensed by the 'Receiver' who then proceeds to tell the physician what she senses, as to the condition of the patient.

"At the time referred to I was the patient under diagnosis. In some way which I do not understand, the 'stepping up' process of the Radio suddenly released me from my physical body. I saw my physical body sitting there in the chair holding one electrode over my solar plexus. The intensity of the vibratory energy transmitted enabled the Subject to convey to the physician the fact that I was out of my physical body.

"Although I was out of my physical body, literally standing in front of it, looking at it all the while, as

an Individual Intelligence I was still able to make my physical body talk, to ask questions and answer those of the physician and the Subject. Now, here are my questions, which I hope you will answer for me, if you can:

1. What Faculty, Capacity or Power enabled me to use my physical body, and make it talk, though literally out of it and separated from it by the actual distance of three or four feet?

2. What element did I control to convey my desires to the physician and the Subject?

3. Would it have been possible for me to have remained out of my physical body and completely severed the cord (by my own volition) which connected me to my physical body?

4. If that could have been done, what would have been the effect upon my spiritual organism?

5. From the standpoint of Morality, would the motive which impelled me to remain out of my physical body, be as destructive in its ethical significance, as that of the suicide who destroys his physical body through his own efforts, employing other means?

6. During the life of an individual in the physical body, what, if any, are the limitations of the Soul's activities?"

A. So long as the physical body is alive and functioning, even though the Soul and Spiritual Body may have withdrawn from it temporarily, there is a strong, vital, magnetic cord running between the two bodies. This cord is composed of the Electro-Magnetic Element. And this is the element which the Intelligence uses to control all the **voluntary** activities of the physical organism while the individual is yet **IN** the physical body. That is, when you are in your

physical body, and you desire it to do something for you, at your own command, you exercise your Will-Power, and your physical body responds instantly to execute your command in response to your Will. The Will exercises its control of the body through controlling the Electro-Magnetic Element which vitalized every living cell of the body. Hence, when you will that your hand shall open, your Will transmits the command to the motor center through the Electro-Magnetic Element which floods every atom of the body and is absolutely under command of the Will for all **voluntary** purposes. Whatever act you will your body to execute, is done instantly through the power of your Will acting on the Electro-Magnetic Element of your body, and through that Element controlling the voluntary motor centers of your body. It does not matter where YOU are at the time, so long as your Will continues to exercise its control over the Electro-Magnetic Element of your physical body.

Through thousands of the most exacting scientific tests, it has been proven that an individual may be out of his physical body, and yet continue to control all its voluntary organs and processes, so long as the Electro-Magnetic **Cord** remains intact between the two bodies. And this is why it was that you were able to make your physical body talk to the physician and the Subject while you were out of it in the Spiritual Body and standing in front of the physical.

1. The answer to your first question, therefore, is that it was your **POWER** of **WILL** that enabled you to control the voluntary organs of the physical body

and make them talk and express in words the thought of your Individual Intelligence.

2. The Element which your Will controlled was the Electro-Magnetic Element which constituted the connecting Cord between the two bodies at the time. The directing Power of Will was transmitted to the motor centers of your physical body over this Electro-Magnetic Cord (which you are pleased to call the "Silver Cord"). This Cord acted as the "wire" (if you please) over which your Intelligence sent its message by the Power of your Will. This answers your second question.

3. Yes, it would have been possible for you to have remained out of your physical body, and completely to have severed the Electro-Magnetic Cord which bound you to it, if you had so **willed**, and there had been no counter influence to induce you to change your attitude of Soul and revoke the command of your Will.

4. The direct effect upon your Spiritual organism would have been to liberate it entirely from the physical body, through the process of physical death. There are certain conditions which might fairly well be termed "pathological" which follow in all such conditions; but these need not be considered in this connection.

5. No, the destructive effects, from the standpoint of Morality, would not have been so great, under those conditions, as they would in a case where the individual deliberately and intentionally destroyed the physical body in other ways. The reason for this is in the fact that in one case there is the deliberate intent and purpose back of the Power of Will. In the other there was no intent to "**destroy**". It was

just the impulse set in motion by the desire to escape.

6. Your sixth question cannot be answered with definite exactness. This is because the question is not sufficiently exact and definite. Generally considered, however, it can be said, with scientific certainty, that the only natural limitations upon the Soul's activities, at any given time, are such as are fixed upon it by the material body it inhabits. While in its **physical** body, its activities are limited more narrowly than when it is in its **spiritual** body alone. And the higher its development upon the spiritual planes of life the greater and wider is the scope of its activities. The entire Law of Individual Evolution is bound up in this question.

You will observe that your questions have been considered without raising any uncertainties as to their strictly scientific application to the principles and processes involved in the Radio. There are, however, a number of scientific problems in relation to the process involved in the Radio, which are still under consideration. One of the things very difficult to guard against is the natural tendency of the human entity to "take for granted" many things which might greatly modify the findings of Science relative to complex or abstruse scientific problems. There is much yet to be learned about the Radio itself. Much more is to be demonstrated as to the scope of its scientific possibilities; and much to be determined as to its scientific reliability. Wherever the element of human interpretation enters into any scientific problem, there is opened a very wide door of legitimate doubt and uncertainty. The Radio, in its application to the diagnosis and cure of disease, necessarily intro-

duces the human element and equation very prominently.

Q. "In the case of the Radio diagnosis and results, was not the Magnetic Element out of natural balance? And if this is true, would not the Soul Element be controlled ultimately by its dominating emotions reaching for a harmonious correspondence of its real Being?"

A. The exact cause of the forcible separation of the two bodies, in this case, is difficult to determine, except one who is an independent psychic could be present at the time and psychically, or spiritually, observe the magnetic condition of the patient under diagnosis, and carefully note the action of the radioactive process upon the patient. One of the following conditions, however, must have obtained in this case, viz.:

1. Either some element of inharmony between the magnetisms of the two bodies existed at the time sufficient to make the bond between them very slight; or,

2. The action of the Radio upon them must have **created** inharmony; or,

3. The action of the Radio may have accentuated very greatly some inharmony between the magnetisms of the two bodies which may have existed at the time; or,

4. The action of the Radio, in its final analysis, may have proved to be normally antagonistic to the synchronous relation between the two bodies.

These are some of the **possibilities**. It is not intended, however, to give a complete scientific analysis ciently informed upon all the phases of the problem of the problem here; because the writer is not sufficient—nor is he sufficiently informed as to the exact con-

dition of the patient, nor as to the other conditions that may have exerted some influence upon the environment at the time.

If there is some inharmony between the two magnetic conditions, and a consequent lack of "balance" such as you suggest, one of the manifestations of such a condition would express itself in excessive emotionalism, intense nervousness, increased sensitiveness, and a natural tendency toward a negative attitude of Soul conducive to subjectivity.

If the action of the Radio really **created** the inharmony, then it would have a natural tendency to produce such condition of disturbance in the nervous and emotional phases of the patient.

It would seem, however, from the subsequent history of the case, that there has been no repetition of the experience, nor anything to indicate that the Radio has any destructive or injurious effect upon the patient. Further experiment with the Radio in this case may furnish definite information of great value.

Q. "By what is Spiritual Gravity limited or influenced?"

A. The limitations of Spiritual Gravity, at any given time, are those fixed and determined by the evolutionary status of the individual at that time. The evolutionary possibilities of Individual Intelligence, or the Soul of Man, are limitless, so far as we know. Hence, Spiritual Gravity seems to be a fact of Nature with infinite progressive possibilities. It is influenced by whatever affects the evolutionary status of the Individual Soul, or Entity.

Q. "Is there a center of being which represents the particular principle of individualization, and

which has a dominant vibration or dominant chord which represents the sum total of its existence?"

A. Your question is rather abstruse; but possibly the following may throw some light upon the principle you have in mind:

It is true that every "**individual**" in Nature—whether it be an individual cell of the physical body, or the individual physical body as a whole, or the human Entity with all its vehicles of expression combined, as an individual—has its **tonal** individuality which is its exact expression in the world of **sound—musical** sound. This is just as true as it is that each individuality has its definite expression in terms of **Light**. The "center-of-being" of any individuality must represent the integrating center about which its growth and development proceed. In MAN the integrating center, or the center of individualism, is in the **Soul**, for that is the point from which all its evolutionary growth and development proceed. And it is in the Soul that is found the center of being which determines its tonal individuality.

Q. "If the magnetic element is always under control of the individual Will and is that force which is always attacked and broken down in the subjective process, then is it the Power of Will that holds the two bodies together?"

A. Not always, nor under all conditions. **Nature** constructs the Man. She makes him in her own way, without his knowledge or consent. She makes him with a physical body and a spiritual body. She binds these two bodies together with an Electro-Magnetic Element which, for brevity, we call "Magnetism". In this dual body she plants the Soul of Man, and gives to it certain faculties, capacities and powers

by the exercise of which it is able to express its individuality through its combination of dual bodies. She gives him a Power of Will through which, acting upon and through the magnetism of his dual bodies, he may exercise control over certain parts of the machinery of his body called "voluntary organs", and he can thus make his dual bodies do all sorts of things. **One** of the things he can do—after he learns how, which often requires years of practice—is to exercise his Will through the magnetism of his dual bodies, in such manner as to **overcome** Nature's bond of union between them, and cause the two bodies to separate. Thus, by the Power of his Will he can **separate** them—only after he has **learned how**. So you see, it is not the Will (at least not HIS) that holds the two bodies together. But it is his Will that **separates** them—after he learns how to exercise it upon them.

The Intelligent Soul, by the exercise of its Power of Will, learns how to do many things with its dual bodies, by long continued practice, which seem to prove that, through increased knowledge and experience, it can obtain much greater power over its bodies than before. For illustration: The Orientals have learned how, by the Power of Will, to reverse the peristaltic motion of the intestines. They can, by the Power of Will, regulate the action of the heart. Some of them can suspend all the physiological actions of the entire body, and produce a state of "coma" so closely resembling physical death that the most skilled expert cannot discover the difference. Indeed, the Power of Will seems almost limitless in possibilities—but it is not the Will that holds the two

bodies together. It is a condition established by Nature in the very constitution of the individual.

Q. "In the separation of the two bodies, does not the spiritual body experience a greater attraction away from earth conditions, requiring a strong effort of the Will, or even outside help, to bring it back into its earthly environment again?"

A. Not always. This is something which depends upon the degree of evolutionary development the individual has attained, or the Attitude of Soul that inspires him while out of the physical body. But there are many instances where even temporary liberation from the physical body would mean death, because the individual would refuse to return and take up the physical burden again. In such cases it is fortunate for the race that Nature has protected it against voluntary extinction in that way. It is fortunate that the power of voluntary withdrawal from the physical body is withheld from the individual until he has arrived at an evolutionary development where his sense of Personal Responsibility protects him from that sort of suicide.

Q. "What is the first step in freeing an individual from obsession?"

A. This depends on a number of conditions which cannot be fully determined except by the presence and experience of an Independent Psychic who can see and know all the elements and conditions which enter into the **cause** of the obsession. For instance:

1. There are voluntary, **malicious** obsessions.
2. There are voluntary, but **ignorant** obsessions without evil intent.
3. There are **involuntary** obsessions wherein **both** parties may be in bondage.

In the first instance an obsessing intelligence should be made to understand that his evil motives and purposes are understood and disapproved. He should be treated with the utmost consideration but made to understand that he must desist from his control. If he refuses, then he must be given an ultimatum of desisting or suffering the penalty of the Law of Compensation. If he still refuses, it is legitimate to use any one of numerous harmless methods of making his life so uncomfortable, in that capacity, that he will desist in **self-defense**.

In the second case the remedy is educational entirely.

In the third, great discrimination must be used by the Instructor to impart the knowledge that will enable the two, cooperating, to break the involuntary but mutual bond that binds them together in the magnetic vortex into which they have fallen. This is a subject which would require a volume to elucidate in all its vital details.

It is not expedient to give the "natural remedies" referred to at page 189 of Vol. II of the series, concerning which you inquire. For, unless they are wisely used, they may do vastly more harm than good. In another volume it is hoped the entire subject can be so treated as to remove these dangers.

Q. "Under the influence of an anæsthetic, does the spiritual body sometimes escape from the physical?"

A. Yes, this occurs in very rare instances.

Q. "In that case, could it be controlled by other intelligences who might cause the organs of speech to utter words which are quite out of alignment with the moral character of the patient?"

A. Under favorable conditions, such an individ-

ual of negative character might be hypnotized while out of the physical body. And while under such hypnotic control his body might be made to utter any words which his control willed it to utter.

Q. "You have indicated that, in some instances, one who later becomes a **subjective** psychic, may not have lost his spiritual senses during childhood. But you also have indicated that he was born into this physical life a "natural" psychic in full and voluntary control of all his spiritual senses. Then, if he did not lose his spiritual senses, but later became a "subjective" psychic, he must have undergone a transition of some sort which changed him from a natural psychic to a subjective psychic. Is this correct? And, if so, what was the transition he underwent to change him from a natural to a subjective psychic; and how was it brought about?"

A. Yes, he did undergo a transition; and the result of that transition was that he became a **subjective** psychic.

The real transition itself was in his **attitude of Soul**. It was brought about in the following manner:

In his early childhood, while he was yet a natural psychic, it cost him no more effort to sense his spiritual environment than it did to sense the physical. But, as he grew older, he began to realize the fact that it was easier for him to use his physical senses than the spiritual. For some reason, which he was not yet able to analyze, he found that it was beginning to require an effort on his part to keep in touch with his spiritual environment through the voluntary exercise of his spiritual senses. Because of this he began to find it easier for him to use his physical channels of sense than his spiritual. Solely because

it called for less effort on his part, he soon found himself indulging the use of his physical senses. As he did this he found it more and more difficult to exercise his spiritual senses and powers. Hence, he gradually ceased to use them, and came to dépend entirely upon the physical.

But, from time to time, he found that a negative attitude on his part would enable him to sense his spiritual environment again; and because he did not know better, he began cultivating this negative attitude, whenever he had a desire to sense the spiritual world about him. He did not realize that this negative attitude opened the way for spiritual intelligences to begin to control his spiritual senses and powers. But in due course of time, this negative attitude became more and more marked until it became a fixed condition. Outside spiritual intelligences, noting the fact, interested themselves in furthering the condition of subjectivity, until he had finally developed into a subjective psychic.

Q. "It is understood that all normal, human infants are born natural psychics. We know that a very few of them retain their psychic powers beyond the period of childhood. What is the particular cause which leads so many to lose their psychic powers during childhood?"

A. One of the fundamental principles of individual development is that all human unfoldment is in line with the **attention and personal effort** of the individual. This means that in whatever line the attention of a child is fixed, and his effort awakened, in that line will he develop most rapidly.

Applying this principle to the average child, it will be found that, almost from the day of his birth the

conditions of his life are such as to fix his attention upon his physical environment and hold it there during his waking moments. The mother, from the day of her child's birth, seeks to attract its attention to **her**. The father does the same thing. He seeks to fix its attention upon **him**. If there be other children in the family, or other relatives near, they all take their turn. The infant child has little or no time or opportunity to give **any** attention to its spiritual environment. Naturally, it develops the physical senses more and more; and, in exact proportion, it neglects the spiritual. By the Law of use and non-use, the physical senses grow more and more dominant and the spiritual less and less so. It requires but a very few years of this manner of life entirely to obscure the spiritual senses and powers. In due time, the child ceases to use them entirely, and then forgets that it ever possessed them.

If parents understood that their children are all natural psychics at birth, and would then observe the natural Law of development, the Law of USE, there would be no difficulty in so rearing their children as to develop the spiritual senses and powers equally with the physical. And, in this case, the child would grow to maturity, and even to old age, without loss, or even obscurity, of its spiritual senses and powers.

The records of Atlantean civilization disclose the fact that, in those ancient days, parents understood the law of natural development and so trained and instructed their children that most of them grew to maturity as natural psychics, and retained their natural development throughout their entire lifetime. We are informed that it was the exception, rather

than the rule, that the child lost conscious and voluntary touch with its spiritual environment. The same condition might obtain in this modern age and civilization, if men and women understood the Law of Life and Individual Development and applied it to their own children. Indeed, it is one of the hopes and aims of the Great School to bring this knowledge back to humanity again, and inspire men and women once more to become the spiritual Teachers and Educators of their children and aid them in the work of normal unfoldment in all the departments of life and its activities.

Q. "How could a mother train her infant child to retain its natural psychic powers?"

A. By the simple method of observing the Law of Development which, briefly defined, is that all development is in the line of attention and personal effort.

One of the simplest things for the mother to do would be to provide her baby a room where it could spend two or three hours every day **alone**, where it would have no physical objects about to attract its attention. The room should be absolutely quiet so that even physical sounds would not obtrude themselves upon its attention. Being thus left alone where its physical environment could not attract its attention, it would naturally turn its attention to its spiritual environment. Thus it would soon have a number of spiritual friends who would keep its attention fixed upon them and their spiritual environment. This would normally develop the infant's spiritual senses and powers, and if this were continued through its childhood, with proper instruction, it would retain those spiritual powers even to maturity.

Q. "Being thus left alone, is there not danger that

the infant would fall under subjective conditions? If not, why?"

A. No. The development of the infant is a natural development. It is in no sense negative. The child's attitude of Soul is never negative, and only the negative attitude could possibly be taken advantage of by those who would control it subjectively.

Furthermore, under such conditions an infant is always under the protection of one or more of its so-called guardians, on the spiritual side, whose responsibility it is to guard it against such conditions.

Q. "Is it possible for a great sinner, such as a hypnotist who understands the Law and deliberately violates it—but who has entirely reformed—ever through personal effort, to achieve Spiritual Independence in this physical life?"

A. It is difficult to set the limits of human **possibilities** in any direction. One who has deliberately indulged himself in a line of criminal activity, such as your question implies, surely has much to do, undo, build up and accomplish, before it would be possible for him to achieve Spiritual Independence and Mastership.

In the accomplishment of such a task, time necessarily becomes an important factor. Spiritual Independence is not a result which can be accomplished without personal effort. It is not an instantaneous result of a mere mental attitude. It involves an exact knowledge of the evolutionary process which leads up to it. Then, this knowledge must be applied by the individual himself to **himself**, until he is able, step by step, to prove that his knowledge of the Law is correct, and then that he has applied it to his own indi-

vidual unfoldment. All this requires both time and the most heroic and patient personal effort.

Naturally, if his period of criminal endeavor were short, and if it covered only his youthful life, and if he lived to a mature life of "three score years and ten", it would seem quite possible for him to achieve that result while yet in the physical body. On the other hand, if he spent most of the years of a long lifetime in the indulgence of his criminal nature, and his reformation came only within a year or two of his death, it does not seem quite possible that he could achieve so momentous a transformation in so short a time.

Indeed, the time necessary to the accomplishment of Spiritual Independence cannot be determined with absolute certainty in advance. It depends upon so many indeterminate elements that even an approximation would be difficult. Time, intelligence, personal effort, earnestness, perseverance, sincerity, continuity of purpose, degree of energy employed, environment, opportunity for work, amount of help received, and many other elements are all important factors to be considered.

Hence, it does not seem possible to answer the question in other than the most general terms.

Q. "Is it possible so to refine the physical body and raise it to a sufficient degree of vibratory intensity and activity that it may be translated to the spiritual plane and brought back to earth at will? In other words, is it possible to live at will on either of the two planes?"

A. No. This would mean that physical matter might be so refined that it would become **spiritual** matter; and only spiritual matter exists on the spir-

itual planes. If it were possible so to refine physical matter, it no longer would be "physical". The instant it passes the limitation of physical matter in its refinement and vibratory activity, it becomes "**spiritual**" matter. Hence, if it were possible so to refine the physical body that it could rise to the spiritual plane, it would no longer be a physical body, but a spiritual body.

So far as we know, there is no process by which such a result can be achieved.

There seems to be a definite line of demarcation which runs between the two worlds of matter, though it is not possible to see it, or otherwise sense it. In other words, physical matter remains "physical" however refined in particle or intense in vibratory activity. Likewise, spiritual matter remains "spiritual", however coarse in particle or low its rate of vibratory activity. Neither can cross the invisible line that separates the two worlds of matter.

Q. "Are Souls sent out beyond the limits of this planet, after entering the spirit life, to gather knowledge—as narrated by the author of 'Letters of a Living Dead Man'?"

A. I cannot answer your question from personal knowledge. All I can do is to give you the information that comes to us from the Great Friends who inhabit the higher spiritual planes of this planet.

They tell us that when an individual has evolved until he normally belongs on the sixth spiritual plane, he has overcome the gravitative influence of the earth, and is no longer absolutely bound by the Law of Gravity to the earth's center. Having thus overcome the pull of gravity toward the center of the earth, it is possible for him to get away from the

planet and travel in interplanetary spaces.

Such as these are said to gather much knowledge of Nature out in the infinite spaces beyond the limits of this one little planet we call "earth".

If this be true, then it is quite possible that individuals from either the seventh, eighth, ninth, tenth, eleventh, twelfth, or thirteenth planes, could go out and obtain knowledge in a manner contemplated by your question.

This, however, is not given as any definite part of "What Science Knows of the Spiritual World". It is only passed along, for what it may be worth to the individual reader, as a part of the reports that are handed down from the higher planes of spirit life beyond our present limitations.

A number of additional questions that would fall under the head of "miscellaneous" have been asked by students and friends who responded to the invitation given them. If the questioners do not find their own specific questions answered in this volume, it is because the same questions have been answered somewhere in the other three volumes of the series. It would be a pleasure to answer them again, if the repetition did not require space—which is expensive in the making of books. The author hopes these students and friends will be able, by some searching and delving in the other volumes, to find the answers to their interesting and valued questions, without too much hard work.

CHAPTER XXXII

THE WRONG WAY

The theme of this chapter has been fully analyzed and scientifically explained in detail in Vol. II of the Harmonic Series—"The Great Psychological Crime". The author believed at the time that virtually every important question had been fully answered. That impression still prevails—provided the student will but follow the exposition with the patient care necessary to obtain a thorough grasp of the fundamental principle underlying Psychic Subjection, and then intelligently observe its effects upon the individuality of men and women who invite or invoke its destructive activities upon themselves. But, judging from the long list of intricate and laborious questions which followed the publication of that volume, the subject seems to be one that is too difficult, too abstruse, or too occult for the average student to master without considerable difficulty and much personal study.

The following questions are here answered again, because they are asked by students who have read the volume referred to, and seem not to have found satisfactory answers therein. To the reader who may have found the answers in that volume, this repetition may seem reprehensible from a literary point of view. The charge is admitted, even before it is made—but the repetition is justified on the educational ground that the lesson to be conveyed is of

greater importance to the public than is any mere violation of accepted conventional literary form.

With this explanation, will the indulgent and gracious reader forgive this acknowledged breach of literary form and traverse the theme once more—for the sake of those who need? His reward shall be the author's gratitude.

Q. "Very recently I was reading in one of the daily newspapers a report of a rather unusual case in which legal action had been brought against the owner of an Ouija Board, as well as against the Board itself, for alleged libel, or slander. The suit is brought by a neighbor who lives in the immediate vicinity of the owner of the ouija board. The owner of the ouija had missed some articles of personal property from her home. The ouija, under the hand of its owner, had spelled out the charge that the neighbor referred to, had entered the home and stolen the missing articles. This charge of the ouija was circulated in the community and came to the knowledge of the accused neighbor. The suit for damages followed and is now pending. This incident leads me to inquire:

"What is the attitude of the most advanced Spiritual Intelligences concerning the use of such instruments as the ouija, the planchette and other so-called automatic devices employed by spiritualists, mediums, experimenters and psychological researchers, for the purpose of establishing communication with the inhabitants of the spiritual planes of life?"

A. While this answer applies definitely and specifically to the ouija board, it also applies in every respect and with equal force to the planchette, to the various forms of mediumistic slate writing, and to all

other so-called "Automatic" processes employed for the same purpose.

(a) The term "Automatic", in its ordinary sense, means "having an inherent power of action or motion". The term applied to the ouija board would mean that the board itself has "the inherent power of action or motion"; that it is not dependent upon the power of Will for its movement. The term, therefore, is a misnomer, for the ouija board is **not** an automatic instrument which possesses the power of self-action and self-motion.

(b) The ouija board is moved in response to the Will of a spiritual individual acting on and through the magnetic forces of the individual whose hand is on the board at the time.

(c) But Nature has so provided that the magnetic forces and energies of every normal individual are under the control of his or her own Will. They cannot be set in motion by any other individual, **except** as that person may control the Will of the individual whose magnetic forces he seeks to use.

(d) Therefore, a spiritual individual cannot set in motion the magnetic forces of a physically embodied individual to move an ouija board, **except** as he is able to control the Will of that individual for that purpose.

(e) Hence, it follows, with the certainty of exact logic, that the ouija board is controlled only by controlling the Mind, or the Will-Power of the sitter who uses it. The truth of this statement has been proven scientifically over and over, until there can be no doubt of its scientific accuracy.

(f) But any mental or psychic process by which one individual controls the Will-Power of another in-

dividual is a suppressive, subjective, psychic process; and it is proven to be intensely destructive to the subject, in just so far as such control exists.

It is true that, in the first stages or degrees of ouija board development, the control of the sitter's Will is only a partial control; and it is of so subtle a nature that he does not realize it at all. This is why almost every beginner is convinced that his own Will is entirely free from all outside control or influence. But in this he is vitally mistaken. For, if the practice is continued, it inevitably follows that he comes to realize the fact that the process employed does directly affect his own Mind and Will-Power. For, after the experience of using the ouija board has been repeated a sufficient number of times, the sitter begins to realize that he is mentally able to anticipate whatever message the board proceeds to spell out. It is but one more step in the development thereafter, until the sitter is able to get the message mentally without the use of the ouija board at all. The next step is the development of "clairaudience"—until the sitter is able to hear spiritual voices with gradually increasing distinctness. The final step is complete trance control, in which state the sitter is entirely unconscious while the trance lasts. In this subjective state of trance he may be made to talk with the utmost fluency and facility, by the spirit controlling his Will. He may be made to deliver lengthy and learned addresses and lectures upon subjects of which he is entirely ignorant. In this state, however, he is entirely unconscious of what he says, and the only way he can learn what his lips and vocal organs have uttered is to have someone repeat it to him after he

has been liberated from his trance control and is able to use his own brain and Will-Power.

No individual who understands the first principles of psychology will question the fact that when a medium is in such a state of trance, he is absolutely under the mental domination and control of those who speak through his vocal organs. In other words, during the trance condition the subject is a perfect psychological instrument and is absolutely subject to the psychic control of those who use his physical organism as an instrument through which to speak.

Neither will anyone who has made a thorough scientific study of the subject ever question the fact that such trance condition, or state, of subjectivity, is injurious to the individual under its control, or that the process employed is subjective, suppressive and destructive in its relation to the individual under psychic control.

Such trance control, however, is but the final consummation of complete psychic subjection—of which the first manipulation of the ouija board was but the beginning. With the very first movement of the ouija board began the subtle development of the subjective process—the assault upon the Will of the subject. And, from day to day, the control over his Will increases until complete trance control is finally established and the individual has lost control of his own God-given Will-Power—except in just so far as his controls permit him to exercise it again.

It is the insidious and subtle nature of the control that makes it so dangerous. The sitter does not realize, at the outset, that his own mind or his own Will, is affected in any degree whatsoever. But the same thing is equally true of the individual who has re-

ceived a deadly dose of morphine into his system. He does not realize, at first, that the drug has any power over him. Then he slowly but surely begins to sense its insidious effects—just as the sitter at the ouija board in time begins to realize that his mind and Will are being played upon. In the end the morphine completely masters the mind and the Will-Power of the victim and he falls into unconsciousness. The same is literally true of the sitter when he reaches the trance state and condition.

Much more might be disclosed to you which science has discovered concerning this subject, but it would be only an enlargement of the general theme. The specific answer to your question is, that the most advanced Scientists on the spiritual side of life regard Psychic Subjection and Suppression, in any form whatsoever, as destructive to the subject. They would warn the investigators of the earth plane to guard themselves at every step they take, against the destructive and insidious power that would, in the end, deprive them of their own vitally essential power of Self-Control.

As you already know, and as the experimenters of earth all should be taught, it is possible to develop complete unfoldment of the spiritual senses—and thus open the way for natural, independent and perfect communication with those upon the spirit planes of life,—without the surrender of a single power of the body, mind, or Soul of the individual. If this one vital fact of Nature can be made sufficiently clear to our people of earth, and they can be made to understand the fundamental difference between the two methods of unfoldment, one of the most vital works possible for humanity upon the earth plane will have

been accomplished; and it will live for all time and will go far toward emptying the insane asylums of earth wherein today are incarcerated thousands upon thousands of men and women who are **not** insane, but who have forfeited their Power of Self-Control to their supposed spiritual guides and benefactors, only to fall under the domination of evil spirits who refuse to liberate them.

These unfortunate inmates are **not insane**. They are simply **unconscious**. But their deplorable condition, when understood by humanity upon the earth plane, should be sufficient of itself to prove the vital fact that our spiritual scientists are right when they proclaim, without equivocation or mental reservation that "**Mediumship**", in any of its many phases, involves the suppression, subjection and surrender of the medium to psychic domination and control, that it is destructive to the individual subject to its control, and is absolutely "**THE WRONG WAY.**"

The foregoing should be sufficient of itself for all who are not blinded by ignorance, prejudice or superstition. But there are many who most need the warning suggested, who will pass it by unheeded, because they will question its possible application to themselves.

In this connection one is reminded of the recent public utterances of those who are most responsible for the present insane rush to the ouija board in all parts of the world, but more especially here in our own country, the United States of America. Sir Oliver Lodge—than whom no man living today has assumed a heavier responsibility in this matter—is reported to have admitted, in a recent public address, that the use of the ouija board involves great danger

to the large majority of those who attempt to develop their psychic senses through the aid of the ouija board, or any other method of so-called automatic processes.

Sir Oliver Lodge, however, takes for granted that **THERE IS NO OTHER OR BETTER WAY**. He assumes, as do the large majority of his fellow scientific researchers, that there is but one door through which it is possible for the psychic to pass. He does not know that there is any other **WAY**. Even though he recognizes the dangers, to some extent, and the evils which attend all such subjective efforts at psychic unfoldment, he seems to imply that they are necessary evils which constitute the natural and inevitable gantlet which every investigator must run who seeks to penetrate the veil which hangs between the two worlds of life and intelligence.

In this he is mistaken; for, as the Great Friends have pointed out with intense emphasis, this is only **THE WRONG WAY**; and there is another way—**THE RIGHT WAY**—which leads the individual safely past all the dangers and evils to which he refers.

Having pointed out the fact that mediumship, or hypnotism, is **THE WRONG WAY**, the student has the right to ask that he be pointed to **THE RIGHT WAY**. It is the purpose of the author to do this, to the best of his abilities, in the following pages.

CHAPTER XXXIII

THE RIGHT WAY

This brings us naturally to the most vital and, at the same time, the most difficult problem the Student of Natural Science has to face in his educational journey toward the goal of Individual Mastership. It is likewise the most difficult and delicate problem the Great Masters of Natural Science have to elucidate, in all their beneficent work of conducting a Student safely past all the obstructions and difficulties that beset the path of every student on his way to Constructive Individual Unfoldment and Mastership.

In Volume II of the Harmonic Series—"The Great Psychological Crime"—**Psychic Subjection** has been analyzed, illustrated and elucidated with the utmost scientific exactness and care; and with unqualified certainty, it has been demonstrated scientifically to be the **WRONG WAY**. It is not necessary to traverse that ground again in this connection. The aspiring student and earnest seeker for truth is referred to that volume, however, with the earnest suggestion that, before he enters upon **any** line of individual psychic unfoldment, he review that volume with the utmost care, until he is able with absolute certainty, to identify every step of **THE WRONG WAY**, with the same degree of certainty that he must understand and be able to identify each and every step of **THE RIGHT WAY**, before he ventures to travel it.

In Volume III of the same series—"The Great

Work"—Spiritual Independence and Mastership are analyzed, illustrated and elucidated with the same scientific exactness and care, and with the same scientific certainty identified as THE RIGHT WAY. While it is not necessary to traverse that entire subject with the same detailed consideration at this time; nevertheless, the student who has made a study of that work and is now seeking to prove his right to further guidance along THE RIGHT WAY, is earnestly recommended to make another careful study of that volume before he proceeds further along the pathway of Constructive Spiritual Unfoldment whose goal is Individual Mastership. This earnest recommendation is made at this time because in that volume will be found a lucid and scientific explanation and analysis of every principle involved in the process of Constructive Spiritual Unfoldment necessary for him to have in mind, and keep in mind at all times, as he progresses in the definite and personal application of those principles of his own individual unfoldment, and to the **Living of a Life** in strict conformity therewith.

While the Constructive Principle, in its application to the Spiritual Unfoldment of the Individual Student, is therein stated with the utmost exactness, it remains so to apply it to the specific Process of Individual Unfoldment as to enable the student to proceed with his work in a manner to guard himself, at every step of THE RIGHT WAY, from making some false move that will lead him astray until he becomes "LOST" in the fog of doubt and uncertainty, and finally drifts back into THE WRONG WAY—all of which is well within the range of possibility, to any

student who fails to comply with the exact scientific method of procedure, at any point along the WAY.

This chapter is addressed directly and specifically to the Students and Friends of the Great School who have read and studied the three published volumes of the Harmonic Series, who applied for and were regularly admitted to Studentship in the Great Work, who received and completed the "Test Course of Instruction" and the "Ethical Section" of the Great Work, who have since then done their best to apply the principles therein contained to the Living of a Life in conformity therewith, and who now earnestly seek to take the next regular step in the scientific process of their own individual development and spiritual growth.

The definite and specific Scientific Instructions hereinafter contained are given to them, here and now, as a definite reward of merit for their individual loyalty to the School and Work and the Cause under circumstances which have been as severe a Test of their Trustworthiness as could have been devised. Those who have stood that Test are entitled to every consideration and attention. They are justly entitled to the help that will enable them to renew the Work which will carry them safely through the next evolutionary unfoldment and demonstration.

Every Student of the Work who has completed the Test Course and Ethical Section already knows that the "Technical Work", when given in strict compliance with the method of the Great School, involves a work of the most careful, technical training under the personal instruction and guidance of a Member of the School duly authorized and qualified to do that Work. The further fact that there is in this country

but one such Instructor, and that the students entitled to his personal consideration are living in all parts of the country, has made the task of their personal, technical instruction impossible. Even had a central headquarters and School of Instruction been established, it would have been but the exceptional student who would have been able to avail himself of those educational facilities. Hence, the very large majority of the students would have been thrown upon their own resources after they had completed the Ethical Section of the regular formulated instruction. The lack of qualified Instructors has thrown the entire responsibility upon one individual. It has been a physical impossibility for him to discharge the responsibility in strict conformity with the specific methods of the Great School. In order to keep faith with his students, therefore, and spare them the disappointment of being left without further guidance upon which they could depend, it has been necessary to present the subject in this modified form. By this method the School will be able to discharge its responsibility to all those who have taken the preliminary instruction referred to and qualified themselves for this further step in the process of their individual unfoldment.

Let it be distinctly and definitely understood, however, that the following Instructions covering THE RIGHT WAY are intended solely and exclusively for the Students of the Great School and Work who have made a complete and exhaustive study of the three preceding volumes of the Harmonic Series, comprising the Text Works of the School, finished the Test Course and Ethical Section, and accepted the prin-

ciples of Life and Living therein contained as the Rule and Guide of their own Life and Conduct.

Only such as these have laid the necessary foundation to sustain them in the next regular step along **THE RIGHT WAY.**

Even these must understand that their success will depend upon:

1. How perfectly they have complied with the Spirit and Purpose of the Work, in all their preliminary preparation, and personal effort to Live the Life.

2. **THE RIGHT ATTITUDE OF SOUL** in which they enter upon the further Work covered by **THE RIGHT WAY.**

3. Their absolute and unwavering compliance with each and every condition and requirement contained in the Instructions hereinafter contained.

Those who have done the preliminary work of preparation fully and in the right spirit, who approach the next regular step in the right attitude of Soul, who accept the teachings and principles of the Great School as the Rule and Guide of their lives, and who follow the instructions hereinafter with absolute fidelity, have nothing to fear, as to the outcome.

If the results do not come as rapidly as you anticipate, then go back over a careful self-analysis, to ascertain wherein you have failed to comply with each and every requirement, and you will not be long in discovering that the cause of delay is somewhere within yourself.

This process of continuous self-analysis and comparison will help you:

1. To realize the scientific fact that the Ethical Foundation is absolutely essential to Constructive Spiritual Unfoldment; and that those who have not

laid this Ethical Foundation deep and broad, need not expect to accomplish the scientific demonstration of life's continuity constructively—until they have made good all deficiencies in their preparation, have developed the **Right Attitude of Soul** for the next step, and have pledged themselves to strict compliance with the instructions to follow herein.

2. It will help you to understand and appreciate the fact that those who enter upon the pursuit of THE RIGHT WAY thereby assume certain definite responsibilities:

- (a) To the School
- (b) To the Work itself
- (c) To the public
- (d) To themselves.

These responsibilities can be summarized as follows: So to LIVE THE LIFE that you shall exemplify the Spirit and Purpose of the Work in your daily conduct, and thereby justify the principles at the foundation of Constructive Spiritual Unfoldment.

Only such as are ready and willing to assume such responsibilities and discharge them, to the full limit of their abilities, have the moral right to enroll themselves as Students of THE RIGHT WAY.

If one may judge from past experiences, it must be expected that there will be some who read this volume, who have not become students of the School, but who will desire to test the value of the instructions covering THE RIGHT WAY. Until such as these have taken the preliminary work covered by the "**Test Course**" and the "**Ethical Section**", it must be clear that they are approaching this next regular step without having laid the necessary Foundation in MORALITY to justify them in assuming such a

responsibility. These must not expect the constructive results which must inevitably come to the duly qualified student who has taken the preliminary work and come through the approach leading into THE RIGHT WAY fully qualified and prepared to assume and discharge the personal responsibilities which devolve upon him.

Such as these who undertake this crucial step without having proven their qualification and their **Moral Right** to receive it, must understand, here and now, that they alone assume the entire responsibility for whatever results they obtain. It is not the purpose nor intent of the Great School to invite any but **duly qualified Students** to undertake this crucial scientific work of demonstration. And if any **Student** has reason to believe that his preparation has not been sufficient, he is recommended to go back over the preliminary work until he is sure that he is able to assume and discharge the responsibilities of this advanced step, before he ventures upon it.

Neither the Great School, as such, nor the author of this volume, as an individual, assumes any responsibility whatsoever for any results, **good or bad**, which may come to those who undertake this work without first having complied with every preliminary requirement exacted of each and every duly qualified and accepted **Student of the Great School**.

To the Students themselves it will be of value to know that there can be no definite time fixed for the accomplishment of results in any given instance. It is anticipated that many of the students will want to write to the author and ask some of the following questions:

1. How long will it take me to make the demonstration?

2. Why is it that such and such a student has obtained definite results within one year, whilst I have had no apparent results within that same time?

3. What is the **average** time necessary to get definite results?

4. What is the specific reason **why** I do not get definite results?

PLEASE SPARE THE AUTHOR ALL SUCH QUESTIONS. If you know enough to enter upon the work of THE RIGHT WAY, you know that the time required is something which depends absolutely upon the individual student himself. No fixed or definite time can be given, or suggested, or even hinted at. No two students will have the same experiences. It may take you one year, and it may require ten, or even twenty, or **forty**—depending entirely upon the degree of your unfoldment when you enter upon the definite work, the character and amount of your preliminary preparation, the regularity with which you attend your meetings, the intelligence with which you analyze each individual step in the process, the faithfulness with which you follow the instructions, the degree of perfection you attain in the **Living of the Life and Exemplifying the Principles daily and hourly**, the degree of intelligence you exercise in your self-analysis to determine your failures and the causes of them, and other conditions which no Instructor can determine for you in advance. If your fellow student outstrips you in the work of demonstration, it is because he is either farther advanced along the path of Spiritual Self-Unfoldment, or because he has a better intelligence than yours, or

because he is more conscientious in his work, or because he has better control of his individual faculties, capacities and powers than you have—or for any one of a number of good and sufficient reasons.

If you are “A GOOD STUDENT” you will be able to answer all these questions yourself.

No Instructor, however intelligent and capable, can tell you WHY you do not get results—**without seeing you personally, sitting with you during your work, studying your physical, spiritual, mental, moral and psychical condition, and the degree of intelligence you exercise in your work.**

Hence, you must develop the necessary FAITH to go on and on, without regard to the element of Time, until you achieve the definite, scientific results necessary to give you the answer to all your questions. The answers will come to you absolutely, if you will but persist **in the right spirit**; for Nature keeps all her promises. She will not withhold from one what she gives to another. It is merely a question of **earning her rewards. When you have earned a reward of any kind Nature will see that you receive it instantly**; but you can depend upon it that **she will not give you a reward of any kind whatsoever until you have earned it.** Nor would you have it otherwise; for this assures you that Nature plays no favorites. She does not discriminate against you or any other student. She merely demands that **you do your part.** She will do hers, henceforward, now and forever.

For the benefit of those who realize that there are two ways—THE RIGHT WAY and THE WRONG WAY—and that these represent methods as directly opposite as those of LIFE and DEATH—it will not be

necessary to say anything concerning THE WRONG WAY, in this connection. For those who earnestly and truly desire to travel THE RIGHT WAY, and thereby regain normal control of their own spiritual and psychic senses and powers, let the following guide-lines be carefully followed. By following these literally, strictly, faithfully, conscientiously and intelligently, they will not only be able to avoid THE WRONG WAY, but they will be able to travel with certainty THE RIGHT WAY—as far as they go.

INSTRUCTIONS

THE RIGHT ATTITUDE OF SOUL must be the first consideration of the Student. This has been fully explained, analyzed and elucidated in Vol. III of the Series, and in the preliminary **Courses of Study** required of every accepted Student. If necessary, read that Volume in this connection, and be sure that you understand the fundamental principle, so that you may conform your Life to it before you go further. This is important.

1. **DIET.** Since the refinement of the physical body is one of the important things to be accomplished in Constructive Spiritual Unfoldment, it is necessary for the Student to know wherein and how he shall be able to assist Nature in this particular department of the Work of Individual Development. Observe the following:

(a) **TEMPERANCE IN ALL THINGS** is your fundamental **Rule of Action**. It applies to your eating directly, and in every sense. Never eat more than just enough to meet the demands of your physical

body for enough nourishment to supply its actual **NEED**. **ONE** average meal each day will do this, if you are not engaged in hard physical labor. Even then, **TWO** average meals are enough.

(b) Eat good, wholesome food, with as **little meat** as possible. Do not eat either **beef or pork**. If you feel that you must eat meat, then confine yourself to lamb, chicken and rabbit, and eat very sparingly of these. Let the body of your diet consist of cooked cereals; vegetables which grow above the ground, such as lettuce, cabbage, cucumbers, tomatoes, etc. These should be eaten raw. If you eat potatoes, turnips, carrots, or other vegetables that grow under the soil, you should cook them. Eat freely of raw fruits. Drink only milk, and as much water as you want. Remember that you must practice **TEMPERANCE** in all your eating. Eat slowly and masticate thoroughly. **DO NOT STARVE** yourself, and avoid all **FASTING**, so long as you are working without a personal Instructor who is present with you on the physical plane.

2. **MORALITY** is the foundation of all Constructive Spiritual Unfoldment. You must, therefore, make your **LIFE** a living, active, potent and consistent example of the Moral Principles underlying Constructive Spirituality.

Herein is where so many fail. Even after they have learned what constitutes **THE RIGHT WAY**; after they have come to know the meaning and scientific value and psychic results of Morality; after knowing the character of Life they must live; after knowing that such a life is necessary to the constructive development of their Spiritual Powers; after having thus before them the perfect guide-lines of

Spiritual Unfoldment—they find **THE RIGHT WAY too hard for them to travel**. They are unwilling to assume the responsibility of **Living a Life** in conformity with the Moral Principles at the foundation of true Spiritual Unfoldment. Even in the face of their knowledge, ignoring the splendors of Nature's reward for their obedience to conscience, they falter as they look ahead and behold the glory and the splendor of the goal of their aspirations and desires. They stop. They even turn back and abandon the journey whose goal is Spiritual Life and Illumination.

3. Assuming that **YOU**, my fellow Student, have learned the meaning of Morality, have developed the Moral Courage to **Live your Life** in conformity with its Principles—to the best of your abilities—the next regular step is for you to devote some time to a definite course of mental discipline each day, under the following conditions:

(a) Arrange for yourself a quiet, restful room, where you can retire from the confusions and distractions of your physical environment, and be alone in a soothing and restful atmosphere. Let it be a room you can flood with sunlight—the more light the better.

(b) All the while you are at work arranging and preparing this room, keep in your mind—as vividly as possible—that you are preparing it as a place where you and the Great Friends, the Members of the Great School from the Spirit Planes of Life, are to meet for mutual work together for your own Spiritual Development. As you go about this work of preparation, mentally **ASK** the Great Friends to join you and become your Helpers, as far as you can make yourself worthy of their assistance. Be assured that

they will not fail you. KNOW that they will be with you at each and every meeting, and that they will cooperate with you in every way that will be of service to you—so long as YOU are faithful to THEM and deserving of their help.

(c) When you have otherwise finished the preparation of your room, hang a deep purple, or black, **woolen** cloth (not less than one yard square, and larger if convenient) on one wall of the room. Let its lower edge come within three feet of the floor. This is to constitute a background for your eyes. So arrange this curtain that, as you sit facing it, the light upon it will be as strong and clear as possible. This means only DAY-light, or SUN-light, and not artificial light of any kind. If the day should be cloudy it will not matter, so long as the daylight in the room is sufficient to enable you to see everything clearly and distinctly. Once this curtain is hung to suit you, do not change it nor take it down.

(d) Arrange you an easy chair 6 to 8 feet directly in front of this background and directly facing it—so that as you sit or recline in your chair you are looking toward the curtain, and are able to look directly at its center, without strain of any kind. Remember that this curtain is merely a background, and furnishes a natural contrast with the bright light of the room. Its purpose will become clearer as we proceed.

(e) Select a definite time, a fixed hour, for this meeting with the Great Friends. Let the hour be 10 in the forenoon, or 1 in the afternoon. These hours are suggested because "The sun, at its meridian height, is the beauty and glory of the day", and its

light is strongest. At these hours all suggestion of darkness is most remote.

Before you proceed further let this principle penetrate to the very center of your being, namely, that **THE LIGHT OF THE SUN** is a **positive** quantity in Nature. It exerts a **positive** influence upon all things, but more especially upon your own **Attitude of Soul**. It appeals to the **active**, intelligent, spiritual principle at the foundation of **THE WAKEFUL CONSCIOUSNESS IN MAN**. It serves to keep the **SOUL** of the individual mentally **awake and actively conscious** of all that is occurring within his immediate mental and spiritual environment. Physical darkness is a negative thing. It is the receptive pole of the magnet. In its influence upon the mind it is conducive to your own **mental inertia, unconscious abstraction and psychic negation**. Its natural tendency is to develop within you a negative, somnolent attitude and condition of your mind and Soul—**both** of which you must absolutely avoid if you would not invite wrong conditions.

Review and study this paragraph, again and again if necessary, until every phase of the influence of Light and Darkness, upon the Wakeful Consciousness, is imprinted upon the very tablet of your Soul. This is **vital**.

(f) Spend **ONE HOUR** (physically alone) in this room every day, **if possible**, but not **more** than one hour. It will require time for you to adjust yourself mentally and spiritually to **the right attitude of Soul**; and if less time than one hour is employed you will not have sufficient time left in which to accomplish the desired results; but more than one hour—without the presence of a qualified Instructor to observe your

work and check you up whenever and wherever needed—is more than likely to tire you and induce the negative attitude of drowsiness, instead of maintaining the Wakeful Consciousness, so necessary at every step of the way. It also requires time for your spiritual Cooperators and Friends to prepare themselves for the most efficient help from their own side of life. The specific point under this head to be observed is, that you are to confine your meeting to just one hour—**except** in the event you may have with you a duly qualified, physically embodied, Instructor who is observing your work, and who is responsible for your direction.

(g) Be **REGULAR** in your attendance upon this one hour. Do not allow anything short of **absolute necessity** to interfere nor prevent you from being on hand at every meeting hour, ready to do your part in the work ahead of you. In this way only can you express to the Great Friends, who meet with you and work with you, your appreciation of the things they are doing for you personally and, through you, for humanity.

(h) Be **PROMPT** in your attendance upon every meeting. This means for you to be there **ready to begin your work on the minute**. This is because you must depend upon the presence and cooperation of the Great Spiritual Friends who understand and appreciate the meaning, significance and importance of what you are endeavoring to accomplish, and who obligate themselves to be there with you, to give you such aid and spiritual cooperation as you may need and they can give you. You cannot afford to be negligent or unmindful of their goodness and generosity, nor permit yourself to impose upon their time and

their efforts to serve you, without giving in return the full measure of your intelligence and your personal effort to render measure for measure. In other words, you first must be assured, in your own mind and consciousness—by Faith and Confidence—that you will have this cooperation and help from the Great Friends upon the spiritual side of life. Then you must show to them the same consideration, at least, for their time and effort, which you would expect and demand from one of your earthly friends whom you have volunteered to serve, free of charge, for one hour each day, at a given time and place. It is safe to assume that you would expect him to be on hand promptly and regularly, and to pay you the respect and consideration of appreciating the fact that you were making to him a gift of your time, your knowledge, your personal effort and your cooperative help, solely for his benefit and not for your own.

(i) WHEN THE HOUR STRIKES, BE IN YOUR PLACE. Sit comfortably in your chair, or recline in a comfortable position. This permits physical relaxation—which is necessary—but must not be permitted to induce mental inertia or drowsiness. The **mind** must be ever awake, alert and active, and must be absolutely under your own control. Do you understand and appreciate the reasons for this? If not, then do not proceed beyond this point until you do; for your success or failure will depend upon your definite knowledge and complete understanding of the fundamental principle underlying the Right Attitude of Soul which the student must ever maintain.

Fix your physical eyes upon the center of the

background and let them rest there throughout all the work hereinafter outlined.

(j) Spend whatever time you find necessary to express to the Great Friends your appreciation of the fact that they are there with you and ready to give you the benefit of their greater knowledge and their willing service. Thank them for their generosity and their loyalty to you in their efforts to serve you. This is due yourself as well as them and helps to fix your right Attitude of Soul. Then ask them—just as you would ask an earthly friend—to give you the benefit of their aid in the work before you wherein they volunteer their services. In this suggestion it is intended to admonish you never to forget that **you must learn to ask in the spirit of humility** for the gifts which you desire and expect Nature, or the Great Friends of the Spiritual World, to bestow upon you gratis. And the more definitely and specifically you can formulate your petition and request for help, the more definite and specific will be the response to your petition. In this also you are to learn another great and invaluable lesson, namely, that **you are never to take for granted anything which you can possibly determine yourself.**

In this part of your work, if you find difficulty in formulating clearly and fully your mental concepts, or that the spoken words come easier and more perfectly, bear in mind that the **spoken** word is always admissible; for the spoken word conveys the spiritual impulse and message back to them, as perfectly as the purely mental method can do.

(k) Now spend at least ten minutes in the mental exercise and discipline of trying to **realize**—within your own consciousness—the definite **fact** that you

are a **spiritual** individual, having a **spiritual body**, just as do the Spiritual Friends and Coworkers who are present with you—but that you are invested with a physical body in addition to the spiritual. Try also to **realize** the fact that the Spiritual Friends and Workers are **really and truly there in your immediate presence**, listening to all you say and think, and that they are ready, willing and anxious to make their presence known to you as soon as you and they together can establish the necessary degree and quality of **spiritual harmony and coordination** to enable them to do so constructively. Make clear and emphatic, in your mental attitude, that you are **not** seeking to surrender yourself to **any sort of control**; that you are seeking to develop your own independent power to see and hear and sense the spiritual world freely and normally.

Study this paragraph until you get all it contains for you.

At this point you are asking just how you are to go about the process of “realizing” that you are a spiritual being, having a spiritual body, and that your spiritual Friends and Helpers are there with you in their spiritual bodies. This is not an altogether simple or easy thing to accomplish, but **it can be done**—and it **must** be done before you will receive the scientific demonstration of their actual presence with you. Listen! Begin by just **thinking** of yourself as a spiritual being in a spiritual body. Get that one point clearly and definitely in your mind. Hold it there for a time, until you are sure you have control of the **thought**. Then mentally **assert** the fact that you are such a spiritual being, definitely and positively. Then mentally **picture** yourself as such a

being, and hold that mental concept until it becomes easy and natural. Keep this mental attitude, with the earnest desire to **realize** that the mental concept of spirituality is a **literal fact of Nature**. The full realization may not come the first time you try; but repeat the effort at each meeting and, slowly but surely, the **realization** will creep into your consciousness. It will become a living **FACT** and will register in your individual consciousness as a **definite personal experience**. Thenceforward you can repeat the experience with less and less difficulty.

Keep your eyes upon the curtain. This is your first step.

In like manner, follow the same process in your effort to **realize** that the Great Friends are with you there in your room, in their spiritual bodies, working with you, cooperating with you in your mutual efforts to bridge the chasm of sense perception that you must cross in order to see them and know them as they are. Remember this one great fact—that **YOU** must do the crossing to **THEIR** side, since they will not cross to **yours**. Hence, you must keep constantly and consciously awake, alert and in full possession of all your faculties and powers; for this cannot be accomplished **rightly, constructively** in any other way.

The key at this point is **THE WAKEFUL CONSCIOUSNESS**. **Do not lose it.**

(1) Now place yourself in a mental attitude of **ATTENTION TO YOUR ENVIRONMENT**. Take careful note of any impressions that may come to your consciousness along any of your channels of sense. There you are, in your room, in your chair, sitting there in the midst of many spiritual Friends

who are working with you. Realize that **FACT**. Now **LISTEN!**. That is, assume the **listening** Attitude of Soul; but continue looking at the curtain. This Attitude will develop a natural tendency to open the channel of spiritual hearing. Can you not **hear** them in their work? Listen more **intently**. They are talking among themselves. They are talking of **YOU**. They are analyzing your mental attitude, to ascertain wherein you might improve it. Now and then they speak directly **to you**. This is to ascertain how far, if at all, the spiritual impulse registers upon your spiritual channels of sense. **They are studying you.**

Of course, it may not all come to you at the first sitting. It may not come at the second, nor at the third, nor for many sittings—dependent upon how perfectly you are **Living your Life** in conformity with your highest ideals and your best understanding of **Morality and Right**; and how fully you are able to keep in your consciousness the fact of your **spirituality, your spiritual environment, your spiritual Friends, and the purpose of your mutual endeavors.**

In this mental discipline and exercise, you must fix in your consciousness the fact that you really and truly have spiritual ears, and that you must listen through **them**; that you have spiritual eyes and must see through **them**.

(m) After you thus have listened attentively until you are entirely sure that you have excluded from your consciousness all physical obstructions or obtrusions and are now listening with your **spiritual** ears—if you get no definite and conscious response, then mentally ask some specific question, with the **realiza-**

tion that the spiritual Friends and Coworkers are there, standing about you, ready to respond to you mentally as soon as you and they together can establish right conditions. Above all, do not ask foolish or frivolous questions, but keep your **Attitude of Soul** keyed to the plane of knowledge wherein you are seeking Light. First, **KNOW** that the spiritual Friends are there about you and are listening to you with the utmost care. Then ask your question. Let it be a **mental** question. When it is finished, then listen again, with all your Mind and Soul, for some answer to it. **But do not try to anticipate what form the answer will take or through just what channel it will reach you.** Simply **LISTEN!** That is your only business at this point.

Keep your eyes on the background.

The answer may come to you in the form of a definite **suggestion** that is pertinent and responsive to the subject of your question. It may come in the form of a definite and distinct **feeling that you know what the answer is.** It may come in definite and distinct **words.** It may come in the form of a **mental symbol** which has a definite significance. It may come in some form upon the curtain. In truth, it may come in any one of several different forms. This is why you are not to try to anticipate the answer in any manner whatsoever. But, of this you may be sure: In whatever way it comes, you will recognize it as the definite response to your question. If, after due time, you do not receive a conscious response, then just change your attitude. Ask the Great Friends to bring the answer to you upon the background so you can see it. Then look intently at the curtain to see if you can see what they have placed there for

you. If you do not succeed, then listen again to your spiritual environment generally, trying to penetrate it mentally and get into the conscious presence of the spiritual Friends and Workers about you.

Alternate back and forth between your listening attitude and your efforts to see—thus shifting your Attention from the channel of hearing to that of sight, and back again. But keep your eyes on the curtain, because even while you are trying to **hear** they may flash a picture, or symbol, or a word, or a face, upon the background.

(n) Repeat these mental exercises and efforts at each meeting. Remember one vitally important point in connection with every moment of your endeavors. It is this: **Keep yourself awake and consciously alert at all times, and do not allow yourself, for one instant to drift away into a state of mental dreaming, or mental wandering aimlessly and without definite and conscious objective.** For it is this mental wakefulness and mental alertness which guard you against any tendency to fall into a negative mental and psychic condition. It is most insidious and, unless you are intelligently on guard constantly, you may easily drift into the wrong attitude, which would lead you naturally, even though unwittingly, into the subjective attitude. This is the one great mistake to be guarded against and avoided at every step of the way. Too much emphasis cannot be put upon the vital importance of this phase of the work; for it is here that so many fail who attempt to carry on the work alone and without the presence of an authorized Instructor who has been over the way himself and knows, from experience, every step of the journey. But remember the important fact, that you must at all times

maintain the "Wakeful Consciousness", and never press forward beyond any point, never take a second step, until you have proven that you can take and repeat the step just preceding it, again and again, absolutely at your own Will. That alone is the test by which you are to be guided at all times. You are to prove yourself the "Master" at every step of the Way. **So long as you do that**, you are not in danger of falling into the subjective state or condition.

(o) Above all things, do not make use of any so-called automatic instruments, such as the planchette, the ouija board, the pencil, or any other mechanical device which is controlled through the hand of the psychic.

Remember that these are the first steps in the development of **Mediumship** in all its various forms and degrees; and this is the one most vital thing to be avoided in all your work of spiritual development. **Keep this forever in mind. Do not ignore it.**

(p) And finally: Although this is a repetition, remember always that **no step along the pathway of spiritual unfoldment has been wisely, properly and adequately taken until you can repeat it definitely at your own Will.** Therefore, whenever any definite advance, or step, has been achieved, you are to repeat it, over and over, until you have the power to do so with the utmost ease and certainty. However enticing it may be to you to go forward with the next step, do not attempt it until you have mastered the last preceding one as herein outlined. **Your key here is PATIENCE and ATTENTION.**

For illustration: Let us suppose you have finally succeeded in opening the spiritual sense of hearing. You know that you have actually heard the voice of

your spiritual coworker. However enticing or fascinating it may be to you to listen to the voice indefinitely, you are to stop. Close your spiritual ears—by shifting your Attention to something on the physical plane—and shut out the voice. Then open the spiritual channels again until you can hear the voice. Listen to it just a few seconds and then close your spiritual ears again—as before. Do this by shifting your **Attention** to something on the physical plane upon which you can fix it definitely. This will automatically close the spiritual ears and shut out the voice. Then shift your **Attention** back again to the voice and listen. This will open the spiritual channels again. Repeat this, over and over, **until you know you have the absolute power to close your spiritual ears and open them at will.** For, unless you can do this, you will find yourself in the painful condition akin to what it would be if you were to open your physical eyes and then find yourself without the power to close them. Perhaps you can imagine something of the suffering you would endure under those conditions.

In your work of regaining control of your spiritual senses and powers—independently and free of all destructive conditions—you must be able, at all times, to shift the plane of your Attention and Consciousness from the physical plane to the spiritual, then from the spiritual to the physical, reversing the process with the same ease and facility, back and forth, back and forth, again and again, until there is an instant and perfect response to every impulse of your Will. For, **unless** you can do this, and repeat it at will, you lack just that much of being **independent** in your development.

If you will **LIVE THE RIGHT LIFE**, then **follow these instructions—keeping a Wakeful and an Alert Consciousness**—the time will come when you will, slowly but surely, begin to realize the nature of your spiritual environment, and the wall of physical nature will gradually give way. You will slowly but surely develop your spiritual senses and powers again, just as they were in your infancy. By this method of development you will be able to guard yourself against falling into the negative and subjective state and condition of mediumship; and when your spiritual senses are once more fully awake and open, they will be absolutely under your own control, and you will have achieved “Spiritual Independence” once more.

Your key here is SELF-CONTROL.

This is possible to anyone who has the Intelligence to understand the scientific nature and requirements of the work, the **Moral Courage** to **LIVE THE LIFE**, the **Power of Will** to maintain the **WAKEFUL CONSCIOUSNESS**, the **SELF-CONTROL** to subdue all **EMOTIONALISM**, and the **HUMILITY** and **UNSELFISHNESS** to overcome **EGOTISM** and **VANITY**, and hold the unwavering purpose to **SERVE HUMANITY**.

There are technical Instructions and Exercises which will aid you in your work of opening constructively each and all of your spiritual senses and powers. It would not be possible, however, to give you the Technical Instruction, with sufficient detail to be of any great service in the practical work of personal development, while you are working without an Instructor on the physical plane. Furthermore, all the Work that is covered by what is designated “The

Technical Section", is especially intended and designed to **hasten** the process of development. Its purpose is, in most of its essentials, to shorten the time by increasing the momentum of the process. Under the personal direction and observation of a trained Instructor it can be made very effective in hastening the consummation of results.

An illustration may help you to understand what this means: Suppose you plant a grain of corn in the soil and give it sufficient water, it will sprout, grow, develop and mature in about ninety days. But suppose you run an electric wire under the soil at the right distance from the roots of the stock. The effect is to increase Nature's process of growth to such an extent that the plant will mature in about 40 days instead of 90.

The "Technical Instructions" serve something of the same purpose in the process of individual spiritual growth and unfoldment.

But if you simply conform to Nature's constructive Law of Individual Growth and Development you will, in due time, arrive at the goal of "Psychic Independence" for which you started when you first accepted the findings of Natural Science and began the work of an accepted Student. That was the planting of the seed in the soil of Nature. From that moment your individual growth and unfoldment began, and it will go on and on until Nature's plan and purpose have been accomplished.

The endeavor has been to anticipate all your questions in such manner as to cover the **fundamental essentials** and enable you to differentiate very clearly and definitely between THE WRONG WAY and THE RIGHT WAY of Spiritual Self-Development. The

effort has been made to impress upon your consciousness the vital fact that there is but **ONE RIGHT WAY**, and that any other way whatsoever is necessarily **THE WRONG WAY**, and must be avoided.

It is well understood in advance that what has been said on the subject of **mediumship** will be challenged by many mediums themselves, as well as by many others who have never had the opportunity to witness the destructive results of the process employed by spiritual intelligences upon those they desire to subject to their psychic control. But please bear in mind the fact that the instructions herein contained are given from the standpoint of absolute personal knowledge; and any who question the accuracy or truth of any statement herein made have only to study the subject and note the results to find that every statement herein contained is verified by the demonstrations and findings of the Great School of Natural Science, and will bear the test of exact science in every detail.

Further to emphasize the importance of these instructions, let it be remembered that no individual should approach this work from an emotional standpoint. Emotionalism leads inevitably to subjective psychic conditions, and opens the door to mediumistic control. Indeed, no individual has a **Moral Right** to enter upon such a work until he **KNOWS** that he has his emotions, appetites, passions and desires absolutely under his own control, and will be able to keep them there.

The key at this point is SELF-CONTROL.

The real test on this vital point will come when you receive your first clear and unmistakable psychic experience, which proves that the door of Spirit Life

is opening in direct response to your own knock. For then—unless you are prepared and on guard—you will be impelled to give way to your emotions, to some extent. **YOU MUST NOT DO THIS.**

And then again: Your first clear and distinct psychic experience is more than likely to exercise a fascinating influence over you. You may become so absorbed in it that you will want to **prolong** it as far as possible. **DO NOT DO IT.** Remember always that you must **prove** your power to withdraw your attention from the spiritual plane at any and all times. Hence, no matter how absorbingly interesting or fascinating any psychic experience may be, **do not forget that you must stop it instantly.** Then **renew** it. Then **stop** it. Repeat this process until you can open the door and close it yourself, with the utmost ease and facility, by the simple exercise of your own volition. **THIS IS VITAL.**

Neither have you the moral right to enter upon such a work out of mere **curiosity.** This would only serve to lead you astray.

Neither have you the moral right to undertake such a work from selfish or mercenary motives; for the inevitable result would be to lead you directly into **THE WRONG WAY.**

Neither have you the moral right to enroll yourself as a Student of this Work if you are impelled by either Vanity or Egotism to seek the applause or the adulation of the public; because this would lead you inevitably into **THE WRONG WAY.**

Nor have you the moral right to undertake such a work until you are sure that you have the intelligence

to understand the exact meaning and significance of the following instructions and explanations of the fundamental principles they involve.

Neither have you the moral right to enter upon such a work **until you have a perfectly clear and definite understanding of your Personal Responsibility in that connection—nor even then, until you know that you have the Moral Courage and Unalterable Determination to discharge the Responsibility, in both letter and spirit.**

Finally, the work herein outlined is essentially a work of education, and involves a course of Self-Discipline which goes to the very heart of Morality.

Morality is the natural foundation of all true Spiritual Unfoldment.

If the Foundation is not there, the superstructure can never be erected.

If the Foundation is defective, the superstructure will not endure.

When you have the INTELLIGENCE TO UNDERSTAND and the MORAL COURAGE TO WALK THE PATH OF PERSONAL RESPONSIBILITY, you have NOTHING WHATEVER TO FEAR.

But, until you can meet all the essential qualifications of "A GOOD STUDENT OF THE GREAT SCHOOL", you might far better content yourself with the acquisition of knowledge that will enable you best to serve your fellows upon the physical plane of life, and await with patience until Nature, in her own good time—with your cooperation—will carry you to a point of spiritual unfoldment whence you can proceed with assurance of success.

But remember this: Nature does not demand of any individual more than that individual can give.

In entering upon this work of spiritual self-unfoldment, remember that nothing is demanded of you which is **beyond the limits of your power to give**. The very fact that others before you have traveled the same road, must be accepted by you as **Nature's pledge that you also can follow in their footsteps**.

When you have made the character of self-analysis necessary to enable you to know your qualifications; if you decide that you are ready to take the first step—then cast aside all doubt or question as to the outcome—knowing absolutely that it is **up to YOU to MAKE THE DEMONSTRATION**. And know also that **Nature always does her part**; and when **YOU** have done **YOURS**, the result is **INEVITABLE**.

“Nature never did betray the heart that loved her;

For it is her privilege, through all the years of this
our life,

To lead from **JOY to JOY**.”

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The Editor

J. E. RICHARDSON

8186 Marmont Lane

Hollywood, Calif.

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The Great Psychological Crime

By TK

T HIS BOOK, with its fund of interesting and important scientific data and helpful knowledge, was written by the American Representative of that "**Venerable School of Wisdom**" whose records are the most ancient at this time known to men, and which, for many thousands of years, has influenced the civilization and work of every great nation of Earth.

Its members have toiled for the advancement of the human race from ignorance to knowledge, from darkness to light, throughout the ages past.

The author's analysis of Hypnotism and Mediumship is masterly and complete. This book, when it came from the press, encountered more opposition from the millions of Spiritualists than any and, perhaps, all other books written upon this subject.

The author demonstrates that Hypnotism and Mediumship are **analogous**. For fifteen chapters by the most relentless logic and unanswerable facts, which no one has challenged, he proves that subjective Spiritual "Mediumship" is vitally destructive to the physical body and the human Soul.

No orthodox Christian, Spiritualist, Agnostic, Professional Alienist, Professor of Psychology, nor Judge on the bench should pass this book unread.

Every practicing physician owes it to himself, and the community in which he lives, to study and weigh the statements in this book; for he can no longer stultify his conscience by opposing the demonstrable facts of Science, merely because it may not come through the "**regular**" channels, or the particular school he may happen to represent.

The Author

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Price \$3

The Great Work

By TK

T HIS BOOK is also from the pen of the author of "The Great Psychological Crime," and is a presentation, analysis and elucidation of the fundamental principle and working formulary of the Great School of Natural Science, which principle and formulary are known to the "Masters of the Law" and their students and friends as the "**Constructive Principle of Nature in Individual Life**".

The author of "The Great Work" is the American Representative of the **Great School of Natural Science**, a School which was hoary with age when the foundation of the great Pyramid was laid; a School which antedates all present authentic history and records; a School against which the waves of superstition and ignorance have dashed in vain, because its foundation is the rock of **TRUTH**.

To the intelligent **freemason** as well as the general reader this book is invaluable, for it puts before him facts in the history of that Ancient Order which heretofore have been "**buried in the rubbish of the temple**".

"The Great Work" is unique in that its statements are verified facts which every reader may prove for himself under right guidance, if he but have the "Intelligence to know, the Courage to dare, and the Perseverance to do". The Philosophy taught in this book appeals to both Reason and Conscience, and is an inspiration to "**live the life and know the law**". Every student realizes that, if he so wills, he may be an heir to the Wisdom of the Ages.

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The Sadol Movement

THIS is a voluntary association of Students and Friends of the Harmonic Philosophy, whose desire is to provide a means of study, a place of social contact for those interested in the Work, and to perpetuate the teachings of the Great School of Natural Science, under the guidance and direction of its authorized Members.

For this purpose Councils of Sadol are instituted in various parts of the country, which have regular places of meeting, elect officers, and superintend the Work in their respective communities.

There are no fees or dues, other than those each Council may fix for its own use. Three persons (who have read the three volumes of the Harmonic Series and are in harmony with the principles therein expressed) may petition for a Council to be instituted at any place (where no Council exists) and a Charter will be granted to them.

At present there are three Courses of Study, namely: The **Primary**, the **Junior** and the **Senior**. These lead up naturally to a final Course, of a more "Technical" nature—which is in process of formulation—intended only for those who have proven by their work that they are qualified for it.

All who are interested in the Sadol Movement, and desire to enter upon a definite study of the Harmonic Philosophy, are requested to address their inquiries to

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